The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXX. New Series.—No. 6. SATURDAY, FEBRUARY 9, 1884.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

February 10, 1884.——1 *Sam.* XV. 12-26.

See last *Guardian.*

February 17.—1 *Sam.* XVI. 1-13.

David anointed King.

The Berean lessons pass over the latter part of the 15th ch. of 1st Samuel. What to modern criticism appears a difficulty, is that God is said in the 29th verse not to lie or repent; he is not a man that he should repent; and in the 35th verse it is said that the Lord repented that he had made Saul king over Israel. To those for whom the Bible was written this presents no difficulty; they readily perceive that God does not repent in the sense in which man does; in view of a different condition of things he had a different attitude of mind. While Saul was obedient he favoured him; now that he was disobedient his mind was turned from him. The Hebrew has a very limited vocabulary, and the same word does duty often for things that have little in common. If men would read the Scriptures with the same disposition that they have when reading the letter of a friend, they would find little to cavil at.

"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite; for I have provided me a king among his sons."

Samuel was greatly depressed because of Saul's lapse, and was tempted to give way to discourgement. If Saul, a man chosen of God, and in so many respects well fitted for the throne, had failed, what probability was there that others would do better? There was something in the exalted position that militated against the humility that was indispensable in a faithful servant of God. But God notifies him that he has transferred his favour to another, a son of Jesse of Bethelehem. So hope revives in the breast of Samuel, and he has a great desire to see the one whom God has chosen to take the place of Saul. But the thought arises that if Saul should hear that he was preparing the way for another to succeed him, he would kill him. He recognized the fact that Saul was now imperious and determined to maintain his position against all rivals, at whatever cost. But God instructs him how to proceed, so as not to bring upon himself and the youth to be anointed the wrath of the king. He was to institute a sacrifice at Bethelehem; a public religious festival, with offerings to the Lord.

Hearing of his arrival, the elders were alarmed They thought that probably they had incurred the displeasure of the ruler, in some way. But Samuel quiets their fears, and summons them to the sacrifice, including Jesse and his sons.

The people gathered to the sacrifice, and at some stage of the proceedings, Jesse presented his sons to the prophet. There were seven of them; the eldest, Eliab, was tall and stately. In choosing Saul, God had had some reference to the ideas of the people, selecting one whose personal appearance was very commanding. Samuel thought that Eliab was probably the man of God's choice.

"But the Lord said unto Samuel, Look not on his countenance or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but tne Lord looketh on the heart."

The Lord seeth not as man seeth; not even as Samuel his prophet seeth. The Spirit is given to the believer that He may make known to him the deep things of God. God had no difficulty in communicating with Samuel, in the presence of the family of David, without their cognizance; and even now the believer is often notified of the Lord's will most unerringly, without the knowledge of the onlooker.

Abinadab, the second son, and Shammah the third and all seven in succession, are presented to the prophet, and the answer is each time, Not chosen. Samuel enquired if there was not another. His father said, There remaineth yet the youngest and behold he keepeth the sheep. David seems not to have been very highly thought of, by the rest of the family. He was comparatively overlooked and the drudgery that others thought beneath their dignity was allotted to him. This is often made the means of arousing and stimulating the mind. Unjust depreciation led David to seek communion with God, and the sympathy he longed for and failed to find in man, he found in the great heart of God. His isolation gave him special opportunity of cherishing this communion, and he soon came to see that there was One above who stood in relation to his people very much as David stood in relation to the sheep committed to him. Samuel requested Jesse to send for this son. David obeys the summons, not knowing what it signifies.

"Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." He was accustomed to spend most of his time in the open air, looking after his flock, going here and there in search of pasturage, with abundant exercise. Thrown upon his own resources he cultivates such means of defence as are within his reach, that he may protect the sheep when attacked. All this tended to give him health and vigour and buoyancy.

"Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward."

It is not likely that Samuel meant the brothers of David to understand that God had chosen him to be king over Israel. Whatever construction they put upon the ceremony they do not appear to have been more favourably disposed to their younger brother on account of it. They thought it doubtless in the last degree absurd that anyone should think of David for any office of responsibility. To David the meaning of the rite was probably disclosed. In the Psalms we read: "I have found David my servant; with my holy oil have I anointed him." 89 : 20. Again: "He chose David also his servant, and took him from the sheepfolds; from following the ewes great with young. he brought him to feed Jacob his people, and Israel his inheritance." 78 : 70,71. The Spirit of the Lord came upon David, and continued with him thenceforward. He poured out his heart in thanksgiving and praise. He learned to read and write, and availed himself of such opportunities as occurred, of becoming acquainted with the Scriptures. Samuel doubtless assisted him in this.

WEEKLY REVIEW.

—The French would, no doubt, find it convenient to purchase steamers in Bombay and engage lascars to man them, for service in the Tonquin war; but it would certainly not be convenient for the English to allow this sort of things. It is understood that some thing of the kind was attempted here the other day, though unsuccessfully.—Since writing this we learn that the Government have decided that the French are at liberty to purchase steamers here. The Chinese have doubtless the same liberty.

—The *Indian Witness* having protested against the course pursued by the director of a certain theatric company in bringing to Calcutta from Australia a troupe of girls aged from 10 to 14 without any proper provision for the care that girls of that age, deprived of parental oversight, stand in need of, some of the Calcutta papers have thought it proper to rebuke our contemporary and assure the public that the managers of the company are most honourable men and all that sort of thing. *The Witness* produces an editorial from the *Geelong Advertiser* from which it appears that the children were hired out to the man Pollard on condition that they should not be taken out of Australia, a condition that he has not observed. We believe there is a great deal of this sort of thing in Europe, especially in connection with the *ballet.* If we remember rightly, the Vice-Chancellor has sometimes interfered to restrain or guard this custom in London. But the public must be entertained, and it matters little how many are sacrificed. There is no more perilous place for young girls than the *coulisses* of a theatre. There are always a number of fast young men, some belonging to good society (so called) and some not, who think it a grand thing to have the entree behind the scenes, and form acquaintance with the actresses. It would

appear that some good has resulted from the public notice of the course pursued by the Pollard Company, for we are told that these young girls have almost all returned to Australia.

—A CORRESPONDENT of the *Indian Witness* has a question to ask touching the propriety of oral prayer or exhortation offered while another is understood to be leading in prayer, and we agree with our contemporary in his disapproval of the custom. When a person is asked to lead in prayer there is an implied consent on the part of the others to be led by him, and they need to hear what he says in order that they may make the petitions their own. It is just as undesirable that another should break in, in such a way as to hinder this union, as it is that the suppliant should pray in a tone not to be heard. We have known some fervent spirits who thought a meeting was dull, or the presence of the Spirit not marked, unless a good many were crying out simultaneously. This is probably owing to a misconception of the Spirit and his offices.—But the matter we have referred to, that of the leader not being heard, is fully as injurious. Many lose their interest in the meeting when they do not distinctly hear the one that is leading. Paul refers to both of these hindrances in 1 Cor. xiv. He speaks of those who pray in an unknown tongue, and lays down the rule that all have the right to hear and to understand. He points out that they who lift up their voices in a meeting are to do it by turn. If, while one is speaking, something is revealed to another sitting by, let the first hold his peace. If you are leading in prayer, and somebody else begins to pray audibly, it will be better for you to stop. The Spirit of the prophets is subject unto the prophets; by this Paul evidently means that the manifestation of the Spirit does not require us to dismiss our common sense or consideration for others. It is possible for Christians to work themselves up to a great pitch of excitement in a prayer-meeting, just as it is possible for a company of dervishes to do it; and they may persuade themselves that the noise and excitement indicate the measure of the Spirit's operation; but the whole will be as froth, as far as regards any genuine results. They who have been most powerfully wrought upon by the Spirit will testify that their profoundest impressions have been through prolonged meditation on the truth. We are very far however from setting ourselves against spontaneous ejaculations and the overflow of a full heart in even such demonstrations as Billy Bray indulged in. As a matter of fact there is generally altogether too much stiffness and constraint and ceremoniousness in our churches; not enough elasticity. Paul, in pointing out the particular error of the church of Corinth, does not swing away to the other extreme. We wish it could be said of our churches: "When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.

—LAST Saturday's *Indian Churchman* has another article on "The worship of Christ Jesus in the Sacrament of Holy Communion," pointing out the teaching of the Church of England in the matter. After a quotation from Hooker, the writer says:

It cannot surely be wrong to wish that, in this spirit, the spirit of holy humility, all priests may speak, and all Christians hear, the holy words, "This is my Body; This is my Blood;" and if they so speak and hear, how can they help inwardly adoring, even at the very time of consecration? Seeing that He does not say "This *will* to *you* and *in you* be my Body;"—that is the gloss, not the text;—but He says simply and positively, "This IS MY BODY;" and again, "This IS MY BLOOD."

Which is greater, the word "I" spoken by our Lord, or the words "my body" spoken by him? Surely the former is greater, as the whole is greater than the part. When Jesus says, Where two or three are together in my name, there am I in the midst of them, he gives a promise that is certainly not cast into the shade by the words "this is my body."—The writer goes on to show his readers that the instruction of the Liturgy to receive the Supper *kneeling* implies the adoration of Jesus in the Sacrament,

KNEELING, in a church, and in divine worship, is a posture of adoration—and where it is especially prescribed, *some* especial adoration must be intended. To whom? and for what? The words themselves of the protestation answer the *latter* question. We kneel in receiving "for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers."

The writer acknowledges that the grammar is "a little uncertain." Are the benefits given or is Christ given? We would never have dreamed of making Christ the antecedent of the word 'given.'

But in meaning and effect the phrases are plainly equivalent. Coming worthily, we are therein "partakers of Christ"—of Christ present in His human nature by the presence of His Body and Blood—a presence hidden from us, but *certified* by the consecrated bread and wine which we do see. All who believe this—and this is surely no more than the Catechism plainly teaches us all—must they not of course feel, that in kneeling down to receive the Holy Communion, they are in fact kneeling to Him who is come to give Himself to them; kneeling to His person, to His human nature, to His Body and Blood; as truly, verily, and indeed, as if they had been kneeling on Calvary itself, at the foot of the true Cross? And who shall dare to come and tell them, that in so feeling, so bowing before that Presence, in the most perfect homage their hearts can attain to, they are going beyond the rule of "humble and grateful acknowledgment of the benefits of Christ, therein give to worthy receivers?"

The only conclusion we can come to is that it would make very little difference to these persons what language the Prayer-Book used; these fervid Sacramentarians would manage somehow to read their own ideas into the rubric. The writer goes on to say,

Granting then the doctrine of the Real Presence, adoration is not only *permitted*, but *enjoined* by the Church of England in her Prayer Book.

When Baptism is given to a person kneeling, does that mean that he worships the water? The root of this great solicitude for a visible object of worship, so common and almost universal in lands where the light of the Gospel does not shine, is want of faith. Faith makes Christ to be present and manifest with us, apart from all signs and symbols; and it is the privilege of the believer to walk with Christ, and so to see him as to be conformed unto his image. We walk by faith and not by sight. "In whom believing, though now we see him not, we rejoice with joy unspeakable and full of glory."

—THE *Harvest Field*, (Wesleyan) notices the Mysore District Meeting, at which was reported an increase of 45 Native members. Educational work is flourishing.

With those who think that a missionary's proper work does not lie in the High School we have no sympathy whatever. We have seen far too much of the effect of the Bible lesson in awakening enquiry and touching the conscience to be influenced by such crude opinions. For producing a wide spread Christian influence and preparing for a national reception of Christianity we believe that our High Schools are amongst our most effective agencies.

A retrospect of Mission work in Bombay, shows that some of the most marked and best results, were in connection with English schools. At the same time it must be acknowledged that these results were more conspicuous before the connection with the Government Dpt. of Public Instruction. We very much fear that the pecuniary aid thus obtained has been at the cost of something more important. The Gospel is confessedly at a disadvantage where all the incentives are in connection with secular knowledge. Our Wesleyan brethren in the Southern Presidency speak hopefully of their educational work. An Anglo-Vernacular school has been started in Gubbi, and the establishment of others is talked about. There are 300 children in their Orphanages. We notice with much interest the following statements:

In Hassan the girls are engaged in weaving, knitting and other pursuits and are being trained to take their places as efficient housewives and godly mothers. In Tumkur the boys are being trained as ryots and artizans.

—THE *Indian Messenger* publishes a letter signed by Rev. E. Buss and Professor Kesselring, dated Zurich, Switzerland, addressed to the different Brahmo Societies of India, announcing the formation of a missionary Society in sympathy with Brahmoism;

A new mission society has been founded, which includes a great many learned and pious men of different parts of Germany and Switzerland, and in which also Professor Max Muller, so well known among you, takes a very warm interest. To all its members religion is not bound to the narrow sectarian forms of tradition, but all are striving though in different ways, to conceive religion in the depths of its eternal essence, as it is based on the everlasting relation between God and man, and in the sublimity of its original appearance in the great religious leaders of humanity, among whom, to us, Jesus Christ is the consummator. We know that there exist divisions of opinion among the Hindu Theists; and we expect, of course, to meet with great deviations from our own views among you. But we know that in religion the tendency of the mind is far more essential than the form of opinion, and that in those who from the depth of their heart can call God their father, what is common is of much greater weight than what is divergent; and we hope, that God's spirit will lead you and us, more and more from day to day, to unity in His truth. From a long-past period of passionate religious contests the admonition of a truly pious and peaceful man rings in our ears: In necessary things unity, in doubtful things liberty, in all things charity!

Not many will dissent from the principle underlying this maxim, but the question will still remain, What is necessary? what is doubtful? It is just here that most of our differences begin.

ARCHIVE COPY
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

—The *Bombay Catholic Examiner* says:

It is the inevitable lot of every society of men which has once cut itself adrift from the centre of Christian unity that it might enjoy a separate existence, to enter upon a sure and steady decline.

The centre of unity in that Church which has the Pope for its head. We thus easily ascertain that all churches which dissent from the church of Rome, are doomed to extinction and can only pursue a course of steady decline. We need not enquire into the facts of the case; the principle decides everything. History perhaps refuses to tell us that Protestantism has been steadily declining during the last 3½ centuries, but there is the principle and it must needs be that the churches which have tried to exist without the church of Rome have miserably failed. The *B. C. Examiner* points to the Church of England:

The Church of England still exists in name, but though scarce three centuries old it is marked by unmistakeable signs of the debility of age and at present exhibits symptoms of approaching ruin too numerous to be counted.

Whatever tokens of dissolution appear in the Church of England, are due to the fact that she is not fully detached from Rome. It is the Romanizing element that is imperiling the Church. But if the Church of England has been steadily decliming during 3½ cunturies, she must have attained a remarkable altitude. To find out the measure of vitality in the Church of England, compare her contributions for Missions with those of the Church of Rome, compare the number of churches built with those built in any (R. C.) European state, compare the increase of membership, and the declension will be found not where the *Examiner* puts it.

The tendency of heresy to dissolve itself and by degrees cast aside every trait of resemblance to Christianity till at last its Christian origin is unrecognizable in its features is sufficiently plain in England. It is perhaps even more so in the United States, for there its deformities are rendered more visible by contrast with the great and flourishing branch of the Catholic Church which has taken root on the same soil.

How, in the face of all the facts of the case, any one can have the temerity to write in this style and expect his readers to go with him, would be inexplicable if we left out of view the fact that in the Church of Rome, people are bound to see what the Church thinks proper and not what is The Church authorities would be down upon a Catholic paper that made known the facts concerning the unparalleled growth of Protestant Churches in the United States, and the numerical loss of the Church of Rome there. Be it that there are now eight millions of Roman Catholics out of the 50 millions of the U. States; what is this owing to but to immigration from Ireland, Germany and other states of Europe? There would be many more than eight millions if Romanists had held their own there. The large majority of the emigrants from Europe during the last half century have been Romanists. At least three million Romanists went from Ireland, who with the children born to them in America are now five millions; add to these, the emigration from other European states and the total of the eight millions is very nearly accounted for. The Bible is surely and steadily gaining upon the Romanists of America. A very striking example of the tendency of 'heretical sects' to decline and perish is furnished by the Methodist portion of the Church in America. For some years, this body has built on an average two churches a day, and the average is now two and a half. The Romish church enumerates the total Romish population as the census of the churches, making no distinction between communicants and others, and this fact must be taken into consideration when comparisons are instituted. Our contemporary very truly says:

For a Church so united nothing is needed in order that it may flourish except liberty. And liberty within America the Catholic Church has hitherto enjoyed to the full. The unfettered right to impart a Christian education, to possess property, to associate for religious purposes, to surround the worship of God with the exterior splendour which strikes the imagination and the heart; all these rights she has long held in uninterrupted possession.

Can our contemporary point to any Roman Catholic country in which a similar religious liberty exists, except as it may have been brought by a revolution?

—The Editor of the *Bombay Catholic Examiner* expresses with much effusion his gratitude to the Pope for adding these words to the Litany of Loretto: "Queen of the Most Holy Rosary, pray for us."

—Her Majesty, in opening Parliament last Tuesday, said:

The exchange of communications between my Government and the President of the French Republic with regard to the incidents arising out of the French operations in Madagascar have closed in such a manner as to confirm the cordial understanding between the two countries.

How about the understanding with Madagascar? This excessive deference to French opinion has too long warped the counsels of the English ministry. Magnanimity is nowhere. The Queen intimates that the evacuation of Egypt is to be effected as soon as possible. The great aim is to allay the jealousy of France, who for her part seems to trouble herself very little as to what England may think of her procedure. The loud assurances of speedy evacuation have doubtless had an effect in Egypt and Soudan, that may yet prove formidable.

—We make the following extract from a private letter received from a friend in New York:

"I heard yesterday of a sort of female George Muller. It is a Margaret Strachan, for many years a dress-maker. She is trying to reclaim lost women. There is a block in 27th St. between 6th and 7th Avenues, filled with bad houses. Miss Strachan began speaking to these women in the street. She found that many would gladly escape from their wretched life if possible. Seeing a bill on an empty house in that very block, she engaged it for $100 a month, consulting no one and having no money herself wherewith to pay. This was, I think, about a year ago. She took up her abode in the house with scarcely any furniture. Many ladies have come to her aid, but they do not interfere with her methods. These unhappy women go to her, sure of a loving reception and no reproaches. Meetings are held, Sankey's hymns are sung; even the men come in. But Miss Strachan, who is a little woman, has the most wonderful influence over these rude men. They are never disorderly in her presence. Several of the women have been reclaimed. Parents and even husbands have been induced to receive them. Occupation and homes have been found for some. Miss Strachan does all by faith. That is, the Lord does all. You see, in all this there is no red tape, no committees, no hired servants to insult the poor women. They are met by love and pity."

—The startling intelligence reaches us that General Gordon has been captured by some rebel tribes at Korooka. He was the bearer of a large sum of money, £40.000. The *laissez faire* policy of the English cabinet will now—we should think—give way. An intense solicitude will be awakened throughout the civilized world, on behalf of the prisoner.

—There was an exhibition of the pupils of the Scottish Schools on Tuesday, and the Report submitted shows that the progress of the Schools in five years has been remarkable, as regards accommodation, the progress of the Scholars, and in other respects. At Byculla the receipts from fees have doubled in five years. The grants-in-aid have augmented. The Byculla Schools have matriculated 21 and the John Connon School 6 candidates since 1879. Of these 27 candidates, 8 were young ladies. H. E. the Governor presided. A large number of young men were present who had been taught in these schools and were now occupying various positions, and there are others in different parts of the country who remember with thankfulness the pains taken in their behalf.

—We publish some letters regarding Baptism and the Salvation Army, but do not think it worth while to prosecute the discussion, unless some new feature present itself. We understand that a Native from up-country has lately been forward as a seeker in the Salvation Army meetings, and professes to have received the grace of Christ. He is very anxious to be baptized and the S. A. leaders have communicated with a missionary regarding him who will probably baptize him. We are very glad to hear of this. The fact of his being baptized by a missionary of another branch of the church of Christ, would not of course interfere with his relations to the Salvation Army.

—A friend in Madras writes:

The Rev. Dr. Butler arrived in Madras on the 30th ulto. On Sunday, the 3rd inst, he preached two sermons of great power, opening the Missionary Institute advertized to have been held during the 3rd—10th February in the Methodist Episcopal Church, Vepery. In the first he aimed to show the importance of a genuine religious experience, and the power of Christianity to impart it. In the second, he sought to demonstrate the truth of Christ's assurance that "greater works" than He had accomplished should be achieved by His disciples after Him. In both instances he eloquently and stirringly effected his purpose. On Monday evening he lectured in the Memorial Hall on "Personal Reminiscences of the Sepoy Rebellion." Major F. W. Major occupied the chair. Of this the *Madras Mail* says, "The thrilling incidents of the theme were eloquently narrated. The combination of the pathetic, the humorous, and the didactic, was most masterly and lively. It was yet with the kindest consideration, as became an earnest missionary, for the poor deluded masses of the natives. First the situation was described, showing the cause of the rebellion; then their developement and results in scenes of horror and of British triumph; and finally the completeness of the control gained by the British over the people. As contributing to remove unfair prejudices against the natives, yet without excusing those who are to be justly denounced, it was a telling effort. Although the delivery occupied over an hour and a half

the audience seemed, from repeated expressions of approval, to listen only with increasing interest to the end." A gentleman present alas writes of it "That was a glorious lecture, and that's what my idea of a Christian worker ought to be. Brave, open, enthusiastic, humble, generous, cheery, humorous, bringing all to the service of the Lord."

NOTICES OF BOOKS AND REPORTS.

"MINUTES of the 8th Session of the S. I. Annual Conference of the M. E. Church, held in Allahabad Nov. 1883." The chief things contained in these Minutes have been already mentioned in our columns, including the appointments. To the following members a location was granted at their own request: James Shaw, Wm. D. Brown; to M. Y. Bovard a supernumerary relation; Geo. H. Greenig was reported as having been permitted to withdraw under charges. The following were received on trial: Geo. O. Carroll, F. G. Blewitt, Charles Luck, A. T. Leonard and E. E. Catley; but we understand that the last-mentioned has since withdrawn. The Reports of the Presiding elders, published with the Minutes, contain a pretty full account of the work done. A number of other Reports deal with Education, Mission work, Sunday Schools, the Sabbath, Temperance and the State of the Church. There is a brief memoir of thelamented W. F. C. May Smith. The statistics show an increase of 109 probationers and a decrease of 17 members. There were 43 adults baptized against 60 in the previous year. Raised for ministerial support Rs. 48,719; for current expenses, Rs. 39,054; for Missions Rs. 4,044. It appears to us that there are some discrepancies in the membership as reported in Tables I and II. Perhaps in one of these the Native members and probationers are included, and in the other not. The Minutes have been handsomely printed.

The Bombay Guardian.

SATURDAY, FEBRUARY 9, 1884.

HERBERT SPENCER AND THE BIBLE. II.

Mr. Spencer, in the passage quoted by us from the *Nineteenth Century* last week, seeks to make it appear that men of good nature do not believe the doctrine of a future hell, and that men are led to abandon this belief by a repugnance to injustice. This *argumentum ad invidiam* puts the stigma of ill-nature and injustice on those who believe such a dotrine. We suppose Jonah believed that the wrath of God would come upon the Ninevites in any case, but he shrunk from going there to proclaim it; was it love that made him shrink? on the contrary, we think it is more likely to have been self-love; and we judge that it was a marked proof of kindness on his part and on that of God, that led him to go and declare the unpalatable truth, for they were thus enabled to escape the impending doom.

We once met a man in America who told us the story of his conversion. Previously quite indifferent to the subject of religion, he was awakened at a series of special meetings held by an evangelist in the town where he was living, and was brought under such deep convictons of sin that he was obliged to suspend the work (of building a house) in which he was engaged. He could find no rest, and would spend most of the day wandering in the neighbouring woods, coming in at night to attend the meetings. One evening as he was coming into the town, passing by a blacksmith's forge, he stopped for a moment to look at the roaring fire, and felt within himself that it would add nothing to the anguish he was experiencing, if he were cast into those flames. It was not long before he found joy and peace in believing, but he could not forget the pain caused by convicton of his sin. We have often thought that this anecdote showed how we were to understand those expressions of Scripture in which future punishment is represented as produced by unquenchable fire. What was it that really caused that poignant distress mentioned above? It was the discovery of the truth concerning the character of God. When men come to have some just sense of the greatness, majesty and excellence of the God whose commandments they have been transgressing and trampling under feet, when they understand the intensity of his opposition to sin, they are filled with self-horror and condemnation. Sin begins with depreciation of the law-giver, and as it establishes its own authority it degrades and belittles that of God. The punishment of sin is in sin itself, especially in the discovery of the true nature of sin. Sin is blinding. The essence of sin is in the substitution of one's own will for that of God; and conviction of sin is just the recognition of the facts of the case. Sin is its own punishment. This is not very evident at present, because this is a time of probation, and God is not so revealed as to make it impossible for the sinner to hide from the truth. But God shall be revealed. Men shall see him as he is. And once seen in his glory, majesty and purity, it will be no more possible to hide the vision from his sight or to escape the sense of his mighty guilt. If Job, the best of men, was so overwhelmed by the revelation of the glory of God, as to cry out, I abhor myself and repent in dust and ashes, how will it fare with those who have neglected, all their life long, to seek the knowledge of God?

"The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit;" this is one of Mr. Spencer's plaints. But the teaching of the book is that "death passed upon all men for that *all* have sinned." That there is such a thing as hereditary suffering, Mr. Spencer cannot deny. His objection then lies against the condition of things that absolutely exists, and the Bible is not bound to answer it. It finds a reason for existing disorder, in existing sin; and it finds in every man a power to lay hold upon the help of God and be lifted out of the misery of that condition. The difference between Mr. Spencer and the Bible, is that while both recognize the misery the Bible shows an adequate cause for it, and Mr. Spencer does not, and the Bible offers deliverance from it and Mr. Spencer does not. Adam's was a small transgression, according to Mr. Spencer's peculiar system of ethics. To take what we are forbidden by its owner to take, is a trifling sin, unless the thing taken is considerable! We submit that the sin is to be estimated by the authority which it violates.

Here is another of his plaints: "The damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of." This is not an accurate statement of the teaching of the Bible. All men are sinners, and are without excuse; but they are not condemned for not availing themselves of a Gospel which they have not heard. They shall be judged by the law with which they are acquainted. Whatsoever a man soweth that shall he also reap, is a principle which we can hardly suppose Mr. Spencer to reject.

Mr. Spencer proceeds:

"The effecting a reconciliation by sacrificing a son who was perfectly innocent to satisfy the assumed neccessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence, and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible."

We have in part answered this, by pointing out that the Gospel is an alternative offer. There is no constraint upon any to make him accept salvation through Christ. This salvation is for those who believe that not only the love but all the perfections of God are revealed in Christ who voluntarily and gladly suffered in their stead, that there might be forgiveness without any impeachment of the sovereignty and faithfulness of the Ruler. Others are free to trust in their own works, if they choose to do so. In fact, almost all men are doing so; even in Christendom the great majority are doing so, until they find out that the maintenance of God's authority is of more importance than they had assumed it to be, that sin is a much more serious matter than they had fancied, and that sinners cannot possibly atone for their own sins; then they are in a position to recognize the excellence of God's method of saving men.

Is substitution that strange thing which Mr. Spencer would have us think it? Has it no place in the existing constitution of things? Wherever we find pure and fervent love we find a readiness to suffer vicariously. This may seem unaccountable to men who have no love in their composition; but they who know love, understand it well. The mother is well content to suffer that it may be well with her child, and will go into a life-long captivity to save the life of the child. Half of the fictions that men and women are so greedily devouring are based upon this fact that love is vicarious.

We shall have a few words more next week for the criticisms of Mr. Herbert Spencer.

TITLES OF CHRISTIANS. XIV.

STRANGERS AND PILGRIMS.

CHRISTIANS are strangers because they are pilgrims. They are heirs of God; their citizenship is in heaven; the kingdom of heaven is theirs; this is not their rest; they have renounced the world and its hopes; they do not profess allegiance to society, but to the Lord Jesus; their affections are set upon things above; they no longer "mind earthly things"; Jesus is their Leader and Commander; they are crusaders, ever on

the march, till they reach the city of the great King. Once they knew of nothing better, grander than this world has to offer, and their highest aspiration was to obtain the prizes which the world has to bestow; they were greatly elated when honour came to them from man, and were greatly cast down when honour came not. The frown of society was their hell, and the commendation of society their crown. The mark of this world was on their forehead and in their hands. The thought of death was forbidden to approach them, and they sought to persuade themselves that the life of this world is eternal life.

But one day they saw a man hanging on a cross and what was their surprise to see inscribed over his head their own name. They found themselves in the presence of the judgment of God and the doom that went forth against them was met by the Crucified One. Looking, listening, searching, they are made aware of the exceeding sinfulness of sin, their sin, and of the exceeding love of Christ, the spotless One, in meeting their doom. But Christ is the express image of the Father, and his mighty love is the love of God. They find the world at the cross, crucifying the very One that had come for its redemption, thus showing its love of sin, its hatred of goodness, its superlative hate of superlative love. The world, with all its pretensions, is unmasked at the cross. Scales fall from the eyes of the beholder, and he makes up his mind that henceforth the cross shall be between him and the world. The world's decree is that whosoever cleaves to the crucified One, shall be outlawed. The Antichrist of the middle ages required all men in all lands to withhold all countenance and aid from the excommunicated. The Nineteenth Century is not so rigorous, but this is partly owing to the fact that the pilgrims of the cross are not so thorough in their obedience, but chiefly to the fact that the inutility of physical persecution has been made apparent. The world has more refined and genteel ways of showing its disfavour to the followers of Christ. It ignores them, makes no mention of them, treats them as insignificant, and carefully avoids them.

Christians are a peculiar people, having characteristics of their own, which they have acquired from Christ. They walk by faith, not by sight; they have the mind of Christ, as it is expressed in the beatitudes. They are poor in spirit, are meek, they hunger and thirst after righteousness, are merciful, pure in heart, they mourn because men refuse to hear the voice of Christ, they are peacemakers, yet they hold fast to the truth and on this account are persecuted, shunned, spoken against.

The first epistle of Peter is addressed to the strangers scattered abroad in various parts of Western Asia. These were mostly converts from heathenism, as appears from ii. 10, the verse immediately preceding that in which he calls them strangers and pilgrims. The simple fact that they had turned to the Lord constituted them strangers. They were no longer Galatians, Cappadocians or Asiatics, properly, but they belonged to the kingdom of God. The truly believing in England to-day are strangers; not Englishmen and Englishwomen, so much as members of a divine commonwealth, expectants of the Fifth Monarchy. Their aims, plans, joys, fears, hopes, aspirations and endeavours, relate to the community of which Christ is the head. The world knoweth them not, even as it knew Him not. The world decides that they are eccentric, unintelligent, visionary, fanatical or hypocritical, and gives them a wide berth.

With all this, they have a truer concern for mankind than any other class has. They cannot forget that Christ loved the world and died for it, and they ever stand ready to serve the world in any way that will really be service. As Moses said to Hobab, "Come with us and we will do thee good; we are journeying to the land of promise; for the Lord hath spoken good concerning Israel," so these strangers, scattered now among all nations, in Europe, Asia, Africa, America, Australasia, from pole to pole and from east to west, are engaged in inviting men to pull up of the stakes of their mundane habitation, and join them in the pilgrimage to the New Jerusalem.

STRAY COMMENTS. IX.

Objections. Gal. 3, 16. "Not to seeds as of many; but as of one, And to thy seed, which is Christ." It is urged that this reasoning is worthless and puerile, because seed is always used collectively in Scripture.—But in fact more than one seed of Abraham is mentioned in Genesis. "In Isaac shall thy seed be called." And again Gen. 21, 13, a blessing is promised to Ishmael, "because he is thy seed." Here then are two seeds; to one a temporal blessing; to the other, a spiritual—because Christ was to come of it. So that Paul was perfectly correct in regarding this last as limited; if it had not been limited, the other seed would have been spoken of.

Matt. 27, 9. Quotes from Jeremiah, instead of Zechariah. Ans. We know that a prophecy is sometimes given word for word by two prophets, as Isaiah and Micah "The mountain of the Lord," &c. We know also, that Jeremiah was the Author of more books than his canonical prophecies. It is fair to presume that in one of these were found the words that Zechariah has recorded. Uncanonical books are several times quoted in Scriptures. The sacred writers took from them what God intended should be given to us, and nothing more.—We have reason to thank God that the words are found in Zechariah; else there would have been a great outcry raised by infidels.

[We think now that Matthew probably had simply "the prophet" and that some transcriber introduced the word Jeremiah. Or that Matthew himself made the mistake, just as Stephen was inaccurate in quoting from memory the Scriptures of the O. T. Inspiration guarded the sacred writers from all misleading errors; there are a number of inaccuracies in the text of the SS. (not one in 1,000 verses, though) and it will be found that these belong to two categories, 1, unimportant, involving no matter of fact; 2, such as can be corrected from Scripture itself.]

Pharaoh's magicians' rods, may be likened to the capture of the ark by the Philistines. With the views entertained by all nations at that day, it was impossible for the Philistines not to regard this as an insurmountable proof of the superiority of Dagon. But the final result exhibited better than could otherwise have been done, the nothingness of Dagon. God suffered his name to be temporarily clouded that he might obtain a more decided victory. So Moses' miracle was paragoned by that of the magicians, for a moment or two; and then the nothingness of their gods in comparison with Jehovah was made apparent by the swallowing up of their rods. A temporary triumph was given them, to make the power of Jehovah ultimately more conspicuous.

1 Sam 15, 11. God repents having made Saul king, and 29th verse, "He is not a man that he should repent." Is there not here a gross contradiction? So far from it that the one passage explains the other. Some men so understand the first, as to find in it the ground of an objection, implying as it apparently does, human mutability in God; but the other passage follows close upon it to vindicate the character of God from any such imperfection. The word is used in different senses, where it is said God repents and God cannot repent. God changes his conduct, with the conduct of man; otherwise he would be under the necessity of showing uninterrupted unlasting kindness to every one whom he had ever favored, no matter how licentiously they might live. But on the contrary, a change in the conduct of man is responded to immediately by a change in the conduct of God. God is not a man that He should repent in the sense of condemning Himself. And when a man hath filled up the measure of his sins, when his incorrigibleness is made fully manifest when he has sinned away his time of grace, God is thereafter inexorable. Then remains no more place for repentance on the part of God.—Blessed be our God, there is to each of us a day of grace, in which if we turn to God, He will turn to us.

2 Sam 24. 9. The census here is 1.300,000.—1 Chr. 21. 5,—1570,000. But 1 Chr. 27, 24 says that the census was never finished. The first number then may represent the census as actually taken—and the second what the whole was computed to be.

In regard to the blind men of Jericho, a simple explanation is this, that they or at least one of them sat by the way-side, as Jesus approached Jericho. They enquired what all this was and learned who it was that had passed by and entered into Jericho. Then, knowing that he was to pass through, they went and stationed themselves on the other side of the town; and when the Saviour passed by again they cried out and received their sight. Luke mentions the first incident, but not choosing to interrupt the history of those blind men and give it in two detached parts, he connects the 37th verse with what follows.—

The two genealogical tables of Christ's ancestors have been the occasion of many attacks. But it is an easy matter to show how they may be reconciled. Matthew's genealogy is that of Mary the mother of Christ. It is said that it was never known nor customary among the Jews to deduce the descent of families through the female line. But this is a mistake. In 1 Chron 2. 22, Jair appears among the posterity of Judah. But because the grandfather of Jair verse 21 had married the daughter of Machir, of a noble house in the tribe of Manasseh, 1 Chron 7-14, therefore the same Jair is called Numb 32. 41, the son of Manasseh. And in drawing up the genealogical table the Jews would have done it thus. Manasseh begat A. A begat B. B. begat C. C. begat Machir, Machir begat Hezron (the grandfather of Jair), and Hezron begat Segub, and Segub begat Jair. For while they did deduce descent through the female line, they did not introduce the names of the females, but simply those of the fathers. They say Machir begat Hezron, who was but the husband of Machir's daughter, because Hezron by this marriage became Machir's heir and successor. And in like manner, Jacob begat Joseph,—that is begat a daughter, Mary, whom Joseph married.—The word "begat," is not limited as it is in our usage; we have proof of this, in this very genealogy, as, from Phares to David, in a period of 700 years, there are but 9 mentioned though there must have been 14 or 16. It is used to designate simply legal descent; and as this was by natural generation in 99 cases out of 100, it is the best word. So also Ezra 2. 61. we find a family entitled the children of Barzillai, because one of their ancestors took a wife of the daughters of Barzillai the Gileadite. And Luke's genealogy is the genealogy of Joseph in the natural order; and Joseph's genealogy was given why? be-

cause he was the reputed father of Christ "Jesus being (as was supposed,) the son of Joseph." The words "as was supposed," are the reason for introducing this genealogy.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—The Methodist Watchman of January last has had a say about the non-observance of water-baptism by the Salvation Army with respect to their converts from heathenism, perhaps a persual of that paper would enable your correspondents and readers to sympathise with these brethren, rather than to rush into print when opportunity offers. It would be far the best to allow this matter of water-Baptism to rest entirely with Major Tucker and his God, and should he willfully strive against the leading of the Spirit, we have the assurance that vengeance is mine (not ours) saith the Lord.

It may not be out of place to mention that the subject of Baptism and the Lord's Supper was most prominently brought forward in December 1882 by me not with a view of criticism, but as I said, "that the belief of our most Holy Faith may not suffer in the eyes of our Native brethren and also that the Major who is the head of the movement in India may see fit to institute." This letter was not published by you Mr. Editor (for reasons best known to yourself) but simply remarked that the Missionary Conference asked Major Tucker these same questions on his arrival in India, who stated that he had no intention of taking up Clerical functions, you further wrote in a manner leading your readers to suppose that all's well, close your mouths.

From what I have seen of the Salvation Army, and their work, I must confess with Dr. Partridge that I have never come across a more truly converted and holy people than Major Tucker and his colleagues. They fully live by faith, wholly dependent on God and last though not least they show by their deeds they are born of the Spirit. Now if Major Tucker's converts are really born of the Spirit (without which no man or woman can enter heaven) are we not told that the Spirit will lead them into all truth? Now-a-days we have Christians (converted) not satisfied with having been Baptised at their infancy, but after having gone from sect to sect they prefer to be submerged as the Baptists do. Others are of opinion that although their converts have received water-baptism when infants, still feel that it is necessary that they should be re-baptised.

We have Nicodemus before us in the 3rd of John who was not born again and so have we some hundreds of nominal Christians who have water-baptism. That which is born of the Spirit is Spirit. The safest and best course would be to see if we are truly born of the Spirit, and by effectual and fervent prayers to Almighty God as regards Major Tucker's converts they may see the necessity (as the Ethiopean Eunuch did) of water-baptism.

A WELL-WISHER.

Grant-Road, 5/2/34.

Dear Bro,—Your correspondence of late about the Salvation Army seems to me like one playing on one string; cannot we have now another string to play upon?

I have been with the Army for some time and a daily visitor. I heard the dear Major say on one occasion, some months ago:—

"Do people think that we are going to break one of the least of our Saviour's commands?" And at another time I heard one who was with the Army in England say that he saw infants baptized, and also partook of the Lord's Supper in the Army, and in Bombay I have seen them partaking of the Lord's Supper. Our Lord said:—As oft as you do it, do it in remembrance of me,

I wish to know how often is it to be taken, once a week, month or year?

If the Salvationists are breaking this command what are your critics doing, who profess to be Christians and followers of the meek and lowly Nazarene; when our Lord said:—If any man will come after me, let him *deny* himself, take up his cross, and follow me. Stop, and consider, what this denying means; do you really deny yourself? One says, since I have been a follower of Jesus, I have denied myself the pleasure of going to Balls, Suppers Theatres and Circuses, and many other worldly amusements. These if you continue, you become lovers of pleasure more than lovers of God; and *he* that loveth not the Lord Jesus, let him be accursed of God.

Or is it that we should give one tenth of our income to *this* cause. If so the man whose income is so large, as to give, 100 a 100 or 10,000 monthly, is he any better than the one whose income is ten a month, and who gives 1 Rupee to the cause of God? No! Out of their abundance they gave. Then dear Bro. is it this? If God should bless us so abundantly with this world's goods, that we are to deny ourselves the luxuries of life, the friendship of this world, and the fashions of this world. I see many who are called Christians, nay, professing to be Christians, clothed in gorgeous apparel, and living delicately, and those that live thus, our Lord says are in King's courts. Then is it this, that we are to deny ourselves of our Damask table cloths, cut tumblers, napkins with their beautiful silver, ivory and enamelled rings, and every mouthful we take wipe our mouth with the napkin and comfort ourselves with the words, that cleanliness is next to Godliness, or is it that we should deny ourselves the carriage and pair, or the cart and horse, and even on some occasions the tram also, and these denyings with the one-tenth given for the extension of our Lord's Kingdom, or is it that we are to be *living sacrifices* in this world, letting our light so shine that they seeing our good works will glorify our Father which is in Heaven, and that all our acquaintances, relatives, and those under us, will see what we once were, and now what we are by looking to him who was once dead and is now alive again, or is it this that the Coffee or Tea that we cannot do without early in the morning should be denied, and let our drink be water, and consent to be anything for Jesus, and not be like the man who lived sumptuously every day. Is not the life more than meat and the body than raiment. Do dear Bro; let your paper be left open to this enquiry, and your remark which will teach us how we are to deny ourselves, that you may be called great in the kingdom of heaven, and unless this is answered, I will ask your critics to remember our Saviour's words. And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, let me pull out the mote out of thine eye and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Yours in Jesus
JOHN FIPO.

My dear Mr. Editor,—I beg to enclose herewith a copy of a letter addressed to me by the late Dr. John Wilson of Bombay. If you will kindly give it a place in the *Guardian*, it will I think, help the Salvationists to understand the position which the older missionaries, as well as the present ones, hold with respect to the convert's baptism and admission into the visible church of Christ. I may also mention that I was an enquirer for nearly three years and when my parents came to know of my resolution to become a Christian, they gave me full liberty to attend Church, read the Bible openly in the house and even preach to them. All the idols in the house were given away to my uncle, I was not asked to perform any idolatrous ceremony, I had dispensed with the idolatrous mark in my forehead, but with all this I was not happy, I had no peace of mind, I knew I was not following the Lord fully. I thought the very food I ate in the house would rise up against me on the day of Judgment, On the other hand it was my parents' great aim to retain me in the house and keep me from joining the Church by baptism. On the day of my baptism my father tried his best to persuade me to put it off to some other time; and the day was observed by the whole family as one of great mourning and lamentations. All their hope of reclaiming me was gone from that time. My heathen relatives advised my father to perform my funeral rites but his great love and affection to me did not allow him to consent to their advice Such is the view Hindus take of Baptism. Had I remained unbaptized and practiced the ways of Christians in the family I am sure my parents would have got the victory over me by making me relapse into Hinduism or reformism which is but another name for infidelity.

B. P.

My dear young Friend,—The papers forwarded by the Rev. Joseph Taylor I read an hour ago; and Messrs Nesbit and Narayan have perused them as well as myself. We all feel an affectionate and prayful interest in your case, and commend you to the grace and keeping of the loving and faithful Saviour. We are united too, in our judgment of what with the help of God, you should immediately do, that is, come out and be separated. You cannot be too soon in the visible fold of Christ, having we trust, already entered that which is invisible. You would preach more advantageously to your—(something effaced) than from equivocal ground. Your public profession of the truth will mitigate their efforts to retain you. It will be blessed to give peace to your own soul. There can be no peace while we do not fully follow the Lord. If there were we should often secure ourselves in that which is wrong. Don't be afraid of them who can kill the body and after that have no more that they can do. The grace of Christ is sufficient for you. As your day is, so will you find your strength to be. I can testify this from blessed experience. It will be well for you, we think, to go to Mr. Taylor even before your—(something effaced) and to have your baptism consummated before you are subjected to renewed trials connected with—(something gone.) We shall be just as happy to hear that Mr. Taylor has baptized you as if we had done it ourselves. We are all one in Christ, and it is His glory only that we should seek. May the Lord give you the fresh baptism of the Spirit along with that of water. When you are baptized think of that blood of sprinkling which removes the stains of guilt and that cleansing of the Spirit through which the moral pollution of our nature is washed away May the joy of the Lord be your strength when you stand forth as a soldier of the cross.

Bombay. 8th August, 1854. } Yours affectionately, in the Lord.
JOHN WILSON.

Dear Brother,—Dear Bro. Leona[illegible] Oatley, now in Heaven, must have been great[illegible] missed by many of the G. I. P. Ry. Volunte[illegible] at the late Camp of Exercise, held this year [illegible] Poona. He was wont to take the care of the [illegible]etings at these seasons, in Igatpuri and [illegible]oli. It cannot, and will not, be easily effaced from memory how, at the Watchnight S[illegible]e, when we thought the worship concluded, [illegible] would specially request that the hymn 'I feel me at the Fountain' be sung, and afterward would solemnly say "You've all promised to meet me at the Fountain; according to the time of life my sojourn below can only be reckoned as

short,—see that you fulfil your promise." He "went before" about a fortnight prior to the recent Camp of Exercise. Those who had the pleasure of residing at Igatpuri could speak at more length of his cheerful, unselfish and abundantly useful Christian life. He always bemoaned the fact of his not having set out for the Kingdom earlier, and impressed upon the young particularly the advantages they now receive in the interest evinced by so many for their spiritual welfare. Mention is made in Bro. Taylor's "Four years Campaign in India" of his conversion.

He must have verified in a large measure the promise "Him that honoreth me I will honor." Truly the memory of the just is blessed. Though dead, he will yet speak both by his humility as an example to all with whom he came in contact, and his godly counsel as he preached, for it was none other than his mature experience.

It is due to the worth of a good man to indict this feeble tribute.

F. W. Casling.

[We were well acquainted with the subject of the above notice, and in common with all who knew him held him in high esteem for his loyalty to Christ and zeal in every good work. The story of his conversion affords one of the most striking examples of the power of divine grace that we ever heard of. *Ed. B. G.*]

NOTICES.

Lecture.—Mr. E. H. Aitken, M. A., will continued his Lecture on "Perceiving" in the Young Men's Christian Association Rooms, Apollo Bunder, next 'Friday, the 15th,' instant, at 8-30 P. M.

All are invited.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8 30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

Received for Gospel Hall, Picket Road, from R. S. A. Rs. 5; from a Friend, Baroda, 5.

Epitome of News.

Saturday, February 2.

—*Times of India*; Madras, 1: The Viceroy landed at half-past four yesterday afternoon, and was accorded a hearty reception by the native community. Addresses on behalf of the Municipality and the native community were presented to his Excellency. The general address, which was brief and to the point, was read by Rajah Sir Madava Row, and the Viceroy made a suitable reply. Delegates were present from various mofussil stations. The scene on the beach was very imposing, and the crowd were most enthusiastic. The tops of the houses and shops were crammed with people, and the line of route to Guindy, six miles in length, was decorated with triumphal arches, flowers, pandals, &c. Various local associations welcomed the Viceroy, at appointed places with banners containing suitable mottoes, music, &c Over three thousand school children were accommodated in galleries, and displayed special enthusiasm. Several arches were adorned with gilt *vahanams* and umbrellas of temples. All the temples were illuminated. Rice and sugarcandy were profusely distributed, and leaflets enumerating the Viceroy's acts in prose and song in the Vernacular and English were given away. Over half a lakh of persons witnessed the procession.

—*Madras Times*: On the evening of Sunday last, while the Salvationists, under command of Miss (Captain) Woods, were engaged in prayer at their barracks in Poodoopet, they were suddenly made aware that a mob of over 50 Mahomedans were assembled to do them harm in consequence of a Mahomedan lad, about 18 years of age, (the son of a trooper of his Excellency the Governor's body-guard) having joined the army. Miss Woods then took the opportunity of informing the father of the lad that she did not force the boy to remain, but that he did so of his own free will. The lad was, however, removed *nolens volens*, and the crowd gradually dispersed.

—*The Times*: Keshub Chunder Sen will not be considered by those who have in the future to measure the full significance of his life and teaching, fortunate in the moment of his death. Had he died ten years ago, shortly after his return to India from that visit to England which seemed to promise the revelation of a new religion, blending the practical and the spiritual in a manner that would commend itself to all Hindoos, he would have been handed down to posterity as the possible prophet and regenerator of his race and religion. It is not going too far to say that the expectations formed in 1870 have been either disappointed or remain unrealized, and unless Keshub Chunder Sen finds a successor worthy of the mission, it is clear that the Brahmo Somaj will be regarded in the future as a passing incident, and not as a distinct epoch in the progress and development of Hindooism.

It cannot be maintained that the succession of internal revolutions and crises through which the Samaj passed furnished proof of great administrative capacity, or of internal concord and union. We have referred to the earlier of these, but it may be safely declared that none of them were so sigificant or attended with such important consequences as the excitement caused in the latter part of 1877 by the announment that the daughter of Keshub Chunder Sen was about to be married to the young Maharajah of Cooch Behar. The announcement was followed by a general chorus of disapproval among a large section of the followers of the Brahmo Somaj, or, as those who still adhered to the recognized head of the society expressed it by "the ready desertion of Mr. Sen's followers." The marriage, however, was duly solemnised in the early part of 1878, and was followed by a schism in the party which, unless some new teacher shall arise equal to the emergency, will be recorded in the future as the cause of the effacement and destruction of the Brahmo Somaj as a distinct cult. As the direct result of this schism a new society named the Sadharan or Universal Brahmo Somaj was started, and there is no doubt that this division impaired the efficiency of the whole movement, which had always derived its strength from the personal ascendancy of its leader. Keshub Chunder Sen hoped to be the Nanak of modern Hindooism; but although it will be admitted that his objects were lofty, we doubt that posterity will be able to record higher praise of him than that he detected many of the evils under which his countrymen were suffering, and that he afforded and left them the example of a pure and laborious life. He found the Brahmo Somaj in existence, and he gave it a new impulse and direction; but it may be that in doing so he contributed more than we can yet see with sufficient clearness to its eventual dissolution and disappearance The true Hindoo reformer has yet to be revealed.

—An exciting scene is reported to have taken place recently in a circus at Dijon. During an exhibition of animals a lion tamer entered the lions' cage to perform various feats; and when he placed his head in the mouth of a lioness the animal suddenly closed its jaws. The man shrieked, and the spectators were panic-stricken and fled to the doors. The lioness released the man, but he was severely wounded.

—We acknowledge receipt of *The Indian Railway Travellers' Guide* for February, published at the *Bombay Gazette* Office. Price 8 annas.

Monday, February 4.

—The *Rast Goftar* hears that Pundita Ramabai has lost her hearing, through the severty of the English winter.

—*Indian Witness*: When the Salvationists were attacked we defended them with all our energy, but if a crusade against Christian baptism is to be initated, we shall defend this sacred institution of our Lord with equal energy and determination. We sincerely hope that those who seem inclined to take a false position in this matter may pause before they go too far.

—Same: Two hundred and thirty-three candidates have passed the Bachelor of Arts examination of the Calcutta University, 36 of them from the Free Church Institution, and 31 from the General Assembly's Institution, making more than one fourth of the whole number from missionary colleges. One student of the Free Church Institution stands eighth in the order of merit. There are four Native Christians among the successful candidates, three from the Free Church Institution and one from the Canning College at Lucknow. The last is the son of Mr. Ram Chundra Bose.

The Bengalee girls have done well at the late First Arts Examination. Five have passed, three from the Free Church Normal School, viz Nirmola Mukerjea in the first division, and Virginia Mary Mitter and Bidhumuki Bose in the second (the fourth girl sent up coming short only in her second language, Sanskrit): and two from the Bethune School, Kamini Sen in the second division, and Kumadini Kastigiri in the third

—*Indian Mirror*: "Dr. Nundy first graduated at Combridge in 1830, taking up specially some of the subjects of the natural sciences, at the request of His Highness the Nizam of Hyderabad, for whose service he was being educated in England. He then returned to India, and was appointed one of the Professors in the Hyderabad College. At the beginning of last year the late Sir Salar Jung gave him permission to visit England again, but this time to try for a degree in law, and Dr. Nundy has not only succeeded in the LL. B., but the LL. D. as well of Trinity College, Dublin. Dr. Nundy is the youngest son of the late Rev. Gopi Nath Nundy, who suffered martyrdom in Allahabad during the mutiny of 1857. Dr. Nundy, a few months ago, had the honour of being presented at Court."

Tuesday, February 5.

—A Liberal Evangelical, the Rev. J. E. Browne, Chaplain of Trinity District, Bangalore, has been appointed Archdeacon of Madras.

—According to intelligence from Singapore the native state of Johore will be finally annexed by the British within the next two years, and the Maharajah, an enlightened Malay, will reside in England, living on an income which will be paid him by his patrons. He goes "home" shortly to make necessary arrangements prior to the annexation, and to start a company for growing sugar in Johore, and promote other speculations for working the forests of that country.

ASIATIC SOCIETY MUMBAI

—*Bangalore Post*: There appears to be at present a panic among the native population of this province, consequent on the arrival here of several emigration agents, who are enlisting coolies for the Mauritius. They believe that a peculiar powder is thrown upon people, and they are thus led to follow these agents.

—The young Salar Jung, Liak Ali, is said to be six feet five inches in height and broad in proportion.

Wednesday, February, 6.

—The *Times of India* hears from Hyderabad Deccan, that Mr. J. Peake, Asst. Spdt. Govt. Telegraphs, died there of cholera on Monday.

—Same: Yesterday morning his Highness the Nizam was formally installed on the *musnud*, and the secret that has been so carefully kept as to the new Prime Minister of Hyderabad was at last divulged. The Nizam, it seems, had made this appointment an especial request. The spirit of rivalry, however, ran so high that Basheer ud Dowlah absented himself from the installation ceremony, and the news was allowed to leak out, instead of being included in the Viceroy's speech. The intelligence spread rapidly, and there must have been an anxious quiver of suppressed excitement among the followers of the rival claimants—Khursheed Jah and Basheer ud-Dowlah, the veteran Peshkar and young Salar Jung—when the momentous news was actually known, and the name of Salar Jung was to be carried to the crowds waiting outside, and to be shouted through the city. He will be aided by a "friendly council," from which his more prominent rivals will be omitted altogether. This is as it should be, and in spite of the doubts that have been entertained, the appointment of Meer Liak Ali was almost inevitable. Sir Salar Jung was, as the Viceroy said in the course of a fervid and eloquent eulogy, the "foremost statesman in India;" and the father's name, as we said the other day, pleaded for the son. To have passed him by would probably have necessitated a change in almost every detail of Government and almost every office in the State. He was the popular as well as the official favourite, and his nomination added zest, our correspondent tells us, to the rejoicings to which yesterday was devoted.

—It is stated that traffic on the Nagpore branch of the G. I. P. Railway has increased so rapidly that the line is to be doubled, with as little delay as possible from Bhosawul to Nagpore.

—Mr. Lidbetter in the *Times of India*: —The excellent and temperate leader in to-day's issue of your paper on the obnoxious and unprincipled Licence Tax will, I hope, have the effect of resuscitating a vigorous and widespread movement against it.

I have never known any public act of Government during a long residence in India that gave me so much personal shame for, and antagonism to, the governing class as this Licence Tax on the trading part of the community, only and simply for this reason, that it is, as pithily stated by Professor Henry Fawcett, M. P., in the May number of the *Nineteenth Century*, "An Income Tax in its most aggravated form, for it is an Income Tax from which every official and professional income is exempted." And he further expresses himself —"I doubt if the English people would consider the gravest emergency to justify the imposition of an Income Tax, which should fall upon almost every artisan, and would leave untouched the entire official class, all the officers in the army and all professional men."

—*Bombay Gazette*. *Hyderabad*, 5: Admiral Hewett telegraph to the Government from Suakim that the Egyptian troops were yesterday severely defeated near Tokar. Two thousand men were killed, including many European officers. Generals Baker and Sartorius are returning to Suakim. The Egyptian troops threw down their arms and scattered. The importance of this disaster in view of its effect on the fate of Sinkat and Khartoum is obvious.

—Same: It would more than repay a day's sojourn at Jonkoping, Sweden, to visit the factory whence proceeds not a small part of the light of the world The latest novelty, only at work for about a month, is an enormous engine, which daily produces one million boxes of Swedish matches. This wonderful machine receives the raw material, namely, blocks of wood, at one end, and, after a while, gives up at the other the matches neatly arranged in their boxes, ready to be despatched to the uttermost ends of the world. The wood which in the course of last summer was brought over to Jonkoping to be made into matches filled twenty steamers and eight sailing vessels.

—According to "A Publisher" who writes to the *Daily News*, there must have been 430,000 volumes of fiction printed in England during the past year. Truly an appalling total to contemplate; all the more as, according to the "Publisher," this gigantic production of printed matter has been in great part a dead loss to all concerned except the printers, bookbinders, and advertising agents. On about two-thirds of the novels published the authors have lost heavily; which will not surprise many people, for authorship, like other luxuries, has to be paid for. In addition, we are informed, the publishers themselves have also lost a good deal. "A Publisher" forgets one unfortunate class who have also lost on a good many of these novels; and that is the unlucky reviewers, who have dropped many valuable hours over the perusal of these works of art. As for the general public, they have not lost much, because the "Publisher" believes that a very large number of novels published are not read by the general public—which herein shows unusual wisdom The "Publisher's" conclusion is that fiction is, like poetry, "a drug on the market" which young writers had better avoid. But the profits made by a few successful novelists are so great that we fear his advice will not be taken; especially as he informs us that at least ten novels are written for every one published—an awe-inspiring statement, which rouses thoughts too deep for words, or even tears.

Thursday, February 7.

—*Bombay Catholic Examiner*: Who would have dreamt 30 years ago that crosses and images which were denounced as symbols of idolatry, would ever have decorated either the interior or exterior of Protestant churches! They are in our days as conspicuous as in Roman Catholic Churches. Who would have fancied, that this name *Catholic*, which at about the same period of the glorious "Reformation" sounded so low and vile, would now be preferred to the appellation "Protestant" to such a degree as to cause the latter to be almost indignantly repudiated!

—The *Bombay Samachar* writes a long article drawing the attention of the authorities to the large number of accidents happening in Bombay. The writer lays particular stress on the fact that no attention is being paid to remedy what are generally called preventible accidents.

We saw on the rails at the Church Gate station the other day a porter who had just been run over by a train. He was knocked down while attempting to cross the rails. Why is there no bridge at the Church Gate street station?

—*Madras Mail*: Another phenomenon in the eastern sky observed on the 27th night, either a comet or bright nebula, visible to the naked eye; appears like a tuft of luminous wool, though my field telescope shows no nucleus. It is situated between Gemini, Canis Minor, Hydra and Sro. There are two planets within this space, and it is about midway of, and in the same line as, the two. A line from Castor to Regulus would pass a little to the left of it, and a line from Procion to the lower and eastern fork of Ursa Major would almost pass through it. What is it?"—

—Bombay High Court Criminial Sessions: Charles Edward Pattison, engineer of the Nawab of Baila Mill in Surat, committed for trial by Mr. W. Allan, magistrate of Surat, was charged with having on the 30th November last committed trespass in the house of Mr. Goolabdas Bhaidas, a vakil of Surat; with trespassing by breaking into the house after having made preparations to cause hurt to Goolabdas; with attempting to murder Goolabdas by means of a knife: with attempting to voluntarily cause hurt to Goolabdas with a knife and with an assault upon Goolabdas.

Both the man and his wife were acquitted on all the counts. We shall be much surprised if our Native friends, do not have something to say about this.

—*Bombay Gazette*: "Hicks Pasha was, with his entire army, annihilated: now we learn that Baker Pasha has been completely defeated with the loss of half his entire force. Two thousand men who could ill be spared have been lost, and six of the guns have been captured by this blindly despised enemy, Baker Pasha himself, the representative of the military power of England and of Egypt for the nonce, is in full flight on Suakim with the remnant of his men. General Gordon has gone off unescorted from Assouan, where he was last heard of, with thirteen times the sum of money that tempted Professor Palmer's murderers. One commander and his army surprised and cut to pieces. The man who is to save the Soudan from anarchy somewhere in the desert, not half or not at all protected, with a bait of forty thousand pounds in his possession. The active general at our sea base routed and in retreat."

—*Pioneer*: "At 5 p. m yesterday the prisoners (in the Mhow gaol) rose and attacked the native guard, whom they assailed with stones. The guard then opened fire upon them, killing seven and wounding eleven. The troops were immediately got under arms, and the native guard has since been increased to double its ordinary strength. Order was promptly restored and all is now quiet."

—*Overland Mail*: Mr. Charles Delmonico, of New York, restaurant manager; recently became insane in consequence of losses in Wall Street speculations. He mysteriously disappeared, and search having been made for him his body was found in the woods on the Orange Mountain, New Jersey. He had died from exposure.

The *Athenæum* says:—General Gordon, it is said, is about to appear in, for him, a novel character. The manuscript of a work of a theological nature has been placed in the hands of his old friend Prependary Barnes, and may be expected to see the light of day shortly.

—Bishop Warren of the M. E. Church, U. S. was married the other day, and the following notice of his wife appears. Her parents died when she was an infant. With several brothers and sisters she was cared for by her relatives and brought up in an obscure town in Illinois. At mature years she undertook her own support and obtained a position as instructor in the office of the Singer Sewing Machine Company in Chicago, her duties being to follow up local agents and teach purchasers of machines how to use them. Such was the business tact which she displayed that, in 1869, when she was about twenty-one years old, she was employed by the company to establish and conduct an agency in Denver. The energy with which she overcame difficulties in conducting a business in a new country and extending over an immense field, and the high womanly character which she maintained, won for her not only great business success, but the respect and esteem of all who knew her. Subsequently she became the wife of Mr. I. W. Iliff, a millionaire and the fore-most cattle raiser of Wyoming. After a few years Mr. Iliff died, leaving his entire estate and vast cattle interests to his widow and his two sons, who were minors. Mrs. Iliff at once assumed

the cares and responsibilities of business thus left to her. "From the moment she assumed charge of this trust," so the story reads, "fortune has followed every venture she has made, and her income has steadily rolled in at the rate of from $100,000 to $300,000 a year," until she "is now one of the richest women in the Trans-Missouri region or in the entire West," having in the course of fifteen years "stepped up from poverty to the possession of a fortune estimated at above $10,000,000."

The N. *C. Advocate adds*: The most important fact of all is that the lady whom the Bishop has married is, in her mental endowments, in her taste and culture, in her high Christian character, and her love for that branch of the Christian Church which has so highly honored him, and which he so faithfully serves, worthy to be his wife.

—*N. Chr. Advocate*: The will of the late James H. Frey, a wealthy merchant of Baltimore, makes the Methodist Episcopal Missionary Society his residuary legatee besides conferring other bequests upon Methodist institutions. It is specified that $17,000 shall be used for endowing scholarships in the Bareilly theological school.

Friday, February 8.

—Report of the Scottish Schools, Bombay: The Scottish schools were the first to matriculate girls; and that they have been in a position to pass so many as ten in so short a period is a clear proof, the committee think, that the Scottish schools are favourites with that abler class of girls who desire a well-grounded education. The accomplishments, so necessary now-a-days for young ladies, have not, however, been neglected. The French classes under Senor Pedraza have been well attended, and the work in them most favourably spoken of by the inspectors. Music, too, under Herr Schmuck and Herr Mehnert, has been cultivated, the committee have good reason to infer from the popularity of these teachers, to the entire satisfaction of the parents of the children. Drawing also has its place. The drawing classes in both schools, under Mr. Pandarung Madon and Mr. Fritchley, have been largely patronised, and the progress of the pupils has been satisfactory. In 1882 three pupils presented themselves from Byculla for the School of Art examination, and two obtained prizes.

—The *Akbari Soudagar* says that the decision given by the jury, consisting of a majority of Europeans, in the case of the Crown vs. Pattison and Mary Pattison is simply surprising. What can one expect from a European jury in the mofussil, when a jury composed of the majority of the community in a city like Bombay have given such a decision?

—At the Criminal Sessions yesterday, Rut, tonjee Rustomjee Wadia, *alias* Kakoo Wadia late cashier and accountant of the Anglo-Indian Spinning and Manufacturing Company, was tried before Mr. Justice Scott and a special jury on charges of criminal breach of trust as a servant, criminal misappropriation, and theft, was found guilty and sentenced to five years' rigorous imprisonment.

—*War Cry*; Capt. Victoria Roberts, Lahore: Next Sunday we shall spend the day talking to the people in garis about buying on Sunday. It is dreadful. So many people buy, and professing Christians too! There are garis all along the bazaar. What a shame it is! Our house is near now, so that we can get at them.

Our bill of fare is to be mostly wheat and chapatis, which I think are very nice.

We have not seen one convert since conversion. He has disappeared. The other keeps very sick, but says he is still saved.

—The Dutch explorer J. M. Shuber, killed in the Soudan, started on the 1st of Jan., 1881, to walk lengthwise across Africa from the Mediterranean to the Cape. He was engaged on this daring task when he was cut off in endeavouring to reach Lupton Bey's post in Bahr Gazelle.

—Deaths by Cholera last week, 11.

—*Dnyanodaya*: In another place we have remarked how desirable it is that wealthy Indians should inaugurate and endow *free* public libraries in the cities and towns of this country. But wealthy men need to have such matters brought to their attention. The duty of thus stimulating the rich to the best use of their wealth rests upon the educated members of the community and upon the press.

—We acknowledge receipt of *The Voice of India*, Jany 31st, published at the *Bombay Gazette* Office.

Selections.

SYRIA.

The Gospel in a Robbers' Stronghold:

Mejdel Shems, Hermon, July 30.

Rev. George A. Ford.—There is certainly some spice ordinarily in a five days' stay in a den of robbers. Mejdel Shems, or Migdol of the Sun, nearly 4,000 feet up the ribs of Hermon, is Adullam over again, with the son of Jesse left out and an element of stability thrown in. And just now this asylum for outlaws is unusually active, in a new line. Turkish cavalry, to the number of 400, are quartered upon the town, a majority of the soldiers being the brutal Kurds, who, as inveterate enemies of the Druzes, are loading their hosts with insults and losses. Mejdel has persistently defied the Government heretofore, refusing to pay its taxes or surrender any of the culprits that have gradually taken up their homes in this "City of Refuge."

The last time that troops ventured to enter the town was twenty-three years ago at the close of the terrible massacre of 1850; when, as the report goes, 800 soldiers surrounded it, capturing 400 men, and confining them in the cellar of what is now our Mission House, then taking them to Hasbeya and extorting from them enormous bribes, proportionate to the plunder they had gathered from the Christain villages they destroyed.

A Historic Door.

Speaking of our Mission House here, suggests a mention of the history of its large front door. This door belonged, previously to the massacre referred to, to our church in Hasbeya. It was carried off bodily as plunder by some Druze Samson and appropriated by one of the Druze chiefs who was building himself a house. That house was subsequently sold to the Mission, and stands as a constant reminder of the wonderful overrulings of Providence.

A couple of Moslems were seized in the mountains near by lately by a dozen Druzes, and killed in revenge for Druze blood recently shed by Moslems. The bodies were then honored with cremation, for more effectual concealment, the aged father of the previously murdered Druze being summoned to express his paternal feelings by applying the torch, and American kerosene oil being employed for thoroughness.

Inasmuch as the village chiefs refused to surrender the accused in this case the Government at last waked up and sent, in the middle of the night, troops from Damascus with orders to fire the town.

My mother had come with me, for a two weeks' tour amoung the mountain villages, and we quietly awaited, with unequal emotions the quarterly Communion and the bombardment of the town.

The approach, of the troops so frightened the Druzes that they hastened to make, through their chiefs, entire submission; although they fled from their homes the night it was calculated the troops would enter, seeking refuge for their persons and their property, either in the mountain fastnesses or the houses of their Christian neighbors. There was little sleeping done that night in Mejdel.

This activity of the lethargic Turk is a great blessing to this part of the country, and especially to the Christian population, that have spent their lives in a sort of slavery to the Druzes, being in all things at their mercy.

But the submission of the Druzes rendered in the adjacent town of Cæsarea Philippi did not avert the entrance of the troops. It only made that entrance peaceable.

Worship in the Midst of War.

They were announced to enter early Sunday morning. Our preaching service at 9 A. M. was no sooner over than the troops filed past the windows of the Mission House, led by their Colonel and two Governors. Before they had dismounted we began our session meeting, and it was interesting to see ten earnest applicants for church membership quietly undergoing their examination, with the tempting panorama of military manœuvres in full view of the chapel windows and the town aflame with the intense excitement of a hot military expedition.

Numerous and Substantial Accessions.

This is the infant church of the Sidon Station, organized with sixteen members last March. At this, its first Communion since the day of organization, six members were received upon confession, of whom five were heads of families. I wonder how our Syrian conservatism would suit the home churches. Some of those received yesterday experienced marked conversion a year ago and have been consistent ever since. What home churches give a year's probation in such cases? And yet the good Lord is keeping us busy with candidates coming to the front month by month. Eight months have passed since our last annual report, and exclusive of the strong Hasbeya Church, whose statistics I have not received, fifty members have been added on confession af Christ.

My mother finds, during this tour as elsewhere, plenty of scope for woman's work for woman, and the experience of this tour is greatly deepening my regret that missionaries tour so often alone and do but half the work.

To-day, by the blessing of God, an agreement has been entered into with the church here by which they will bear one-fourth of the expenses of the native helper and his family, whereas heretofore they have paid nothing.

The Sidon Church has been graciously revived during the past few months, and the fifty boarding pupils of both sexes, with their teachers, have shared in the blessing. They have now scattered to their homes for the Summer vacation, with higher aims and stronger purposes than ever before. Of the fifty additions mentioned above, twenty-three were to the Sidon Church, and at the last session meeting, one month ago, twenty-one persons appeared for examination, nearly all of whom were promising cases, though only five were then received. What can we do but praise—morning, noon and night? As far as we can judge, the happiest and brightest feature of the work of the Station is the Boys' Boarding School, the most directly evangelistic agency under our care. The second year, just finished, has outstripped the first in numbers, in financial success and in religious efficiency.

THE HEART'S YEARNING.

BY HOWARD CROSBY, D.D.

What an admirable religion is Art! Its roots being in the *aesthesis*, and not in the conscience, we can be exemplary devotees without any ugly restraints. Let us call Art religion, and what a happy time we have! Canvas and marble form our Bible, and Beauty is our God. Isn't it delicious to get into a sphere where all that wretched cant about sin is banished? Isn't it paradise to follow sweet Nature under the fresh impulses of the

religion of Art? And, in this paradise, how ineffably dull appears that old book which Christians have so stupidly worshiped as their fetich! Moses and David and Paul are far below us in their crude superstitions, while we stand on Parnassus, with our heads in the empyrean, and the saints who surround us are Phidias and Rafael and Titian and Thorwaldsen. How can men remain in bondage to Jewish legends when such celestial freedom is offered them in Art? When will manhood assert itself and put an end to the huge farce of churches and ministers, and return to the dear old time of Walhallas and heroes and attendant Walkyries, and Pan and Nymphs and Dryads and Naiads and all that is grand and lovely in the Nibelungen, the Horatian odes and the idyls of Theocritus?

With Art, of course, we include culture, which is simply Art's image on the soul. The sweet reasonableness that is in the appreciative faculty is both means and end in this sublime life. We glide on an ocean of delights, and our sails are filled by the breezes that make for righteousness. We worship loveliness and revel in it, and our incense is charming to our own nostrils. Does disease attack us? We commune with Correggio and are strong. Does some cruel disappointment cast us down? We repair to Canova's Venus (a Pauline prescription!) and are raised up. Does conscience twinge us with a spiritual sciatica? The peaceful pose of the Farnese Hercules calms us and restores our equilibrium. Every variety of ministry comes to our grateful souls from this Heliconian source. The Dutch school teaches us grace, the English school ministers the etherial, the German school produces the gentle, and the French school urges purity. Provided with a religion of such varied beauty and such inexpressible comfort, our days are all halcyon and we need no Heaven beyond. We ponder on the curve of an arch, we are entranced by a strain in Trovatore, we gloat over the pedic convolutions of the ballet, and we dream before the Fornarina. What higher happiness than this? Who can wish for more? Are not the thoughts both elevated and purified by their divine cult? How, too, it broadens our ideas? We understand the brotherhood of man. We find in the cultured *aesthesis* of all the golden link which binds all together. The Vedas, the Avesta, the Koran are all one with the Bible from our high point of view. Eliminate the false and contracted fpom each, and you have the pure thought of humanity, the appreciation of the beautiful. Homer and Isaiah are twin brothers. Firdusi and David are alike Oriental prophets. The light of Asia shines equally from Palestine and India. The cherubim of glory and the Venus of Milo appeal to the same religious instinct.

It is this religion of Art that gives zest to life. We are not checked by it in our financial schemes; it does not interfere with our amorous exploits; it does not demand the prosaic monotony of consistency in our views and habits; it relieves us of the intolerable burden of caring for others, and blesses us with sweet indifference on all the questions of theology. O, happy Greeks, who dwelt amid bowers of poesy and reveled in the ambrosial air before the mists of Christianity arose upon the earth, ye are our teachers and our patterns now! With you could be realized the highest forms of human life, the female in a Lais and the male in an Alcibiades. Poets, painters, sculptors, orators thronged your streets, and ye beheld at every step the outlines of loveliness. There were no tramps in Athens. Poverty and crime were unknown in glorious Hellas. The tettix, Plato's "prophet of the Muses," sang its song of luxurious peace along the shores of Attica, and the happy heart of Greece echoed back the sound from Spartan Taygetus and Thessalian Pindus. O, heavenly days! There were no pulpits then but those on which the Thespian teacher taught with historic art. There were no prayer-meetings other than the graceful offerings at the shrine of a poetic ideal—it might be the manly Apollo, or it might be the queenly Héré—and the merry-makings before the well-carved altar with voice of bathykolps and sound of lyres. There were no catechisms then; but dear Nature, through her priests, Anacreon and Aristophanes, taught the willing heart a liberal and refreshing creed.

May we not revive those peerless days? Is not the world satisfied by this time that Christianity is a failure? Do not Nihilism, the Mendi, the Tonquin muddle, and the New York aldermen, as its legitimate results, prove it a failure? May we not away with it all, and be free, again, with the Brahmin, the Buddhist, the Hellen and the Skald? O, for a New Luther, to lead us! Will not Cambridge furnish us with one; or shall we look across the Atlantic for one of the Arnolds? Then shall we raise the conquering banner with the exulting inscription "Beauty is our God, Art is our Religion, Nature is our Prophet!" — (*Independent.*)

JESUS AS OUR PATTERN.

By Rev. Theodore L. Cuyler.

The highest aim of life is to build up character—and such a character as can stand the scrutiny of the last great day. A good pattern to build by is indispensable. "I do not look at bad pictures if I can help it," said an eminent artist, "they spoil my eye." How much worse if an art-student keeps bad models constantly before him. Since a perfect ideal is as essential as an excellent architectural plan is to a builder, has God furnished to us such an ideal?

We know what He did for His people in the wilderness, when a sanctuary was to be reared for His worship. He called Moses up into the Mount and showed to him a pattern of the tabernacle, and of all the instruments thereof. It was not needful that a visible structure should appear in the heavens before the eye of Moses (as the Rabbinists claim); a description in words would suffice. "See that thou make everything according to the pattern showed thee in the Mount," was the divine direction to Israel's leader; for the tabernacle with its rings of gold, and sockets of silver, and rich curtains of blue and purple existed in the mind of God before it was wrought out by Bezaleel and his wise-hearted workmen.

Before all of us God has set not only commandments and laws to build by, but a *realized ideal* in the man Christ Jesus. "As a mountain is the meeting-place of the earth and the clouds of heaven, so Jesus is the meeting-place of Divinity and humanity," Christ himself asks no more of us but simply "Follow Me," "Learn of Me." When we accept Christ as our Redeemer, we have only entered His school; henceforth and always He is our pattern in the Mount.

Look a moment at the four cardinal points in which we oftenest fail, and in which our Master is our model. The first is, how to deal with temptations. It is not the temptation that makes us weak, it only reveals to us *where* we are weak. Jesus was tempted, just as we are, but there was no flaw to break. From Him let us learn never to expose ourselves wantonly to the tempter, for if we seek the opportunity, we have taken the first step towards committing the sin. But when temptation comes to us, let us copy Christ in resisting the earliest suggestions to evil. The time to kill a sin is in the egg.

A second trial to which we are subjected is misapprehension; and this is often hard to bear. Jesus endured patiently the ignorant misunderstanding of His own followers, as well as the malignant outrages of His enemies. Reviled, He reviled not again. At this point, how many of us break down! To be able to hold on a straight path in spite of misrepresentation—to pay back a neglect or an insult with a generous kindness, to return good for evil with spontaneous magnanimity, requires a great deal of Christ in the heart. Such beautiful work can only be wrought from the pattern in the Mount.

Self is the huge "in-door devil that lieth in every man's bosom"; and in our blessed Lord we see the glorious example of self kept under foot. He pleased not Himself. That ineffable picture of the incarnate King stooping to wash His disciples' feet, is one to be kept before our eyes. When I look at that perfect copy set before me, and then at the wretched and crooked scrawl which selfishness and pride so often make in my life-record, I am cast down with shame. The self-sacrifice which kept Him ever going about doing good, must be also our constant stimulus and sample of practical benevolence. The sad mistake of some Christians is that they confine their loving kindness to their hour in a Mission school, or in set visits to the poor, but in their own homes are anything but amiable and winsome. If the Spirit of Christ *abide* in us, it will be as natural to shed out unselfish words and deeds as it is for the sun to emit its beams.

Is there not one lesson yet harder to be learned? Yes, it is to submit to our Heavenly Father's will, and to let God have His way. Christ's own ideal as a man was to find his "meat in doing His Father's will." Christ's model prayer for us all in our hours of affliction, is "Nevertheless, Father, not as we will, but as Thou wilt." For it is easier to do, than it is to suffer God to do with us as seemeth Him best.

Imitation of Jesus as a perpetual Pattern is the only way to make *consistent* Christians. I have several clocks in my house, and I often find that they contradict each other. The reason is that one has not been wound up, and another has not been set lately. Church members need winding up very frequently; and the wretched inconsistencies of conduct with their own selves and with each other, arise from not being "set" in agreement with their Regulator Christ Jesus. As an unwound clock misleads, so does an inconsistent professor. The world will never be led to Christ until the Church is more closely copied after Christ.

The noblest characters this earth has seen, have been fashioned after the pattern in the Mount. Simon the fisherman went up unto Jesus, and came down the heroic apostle; Saul the blood-thirsty fanatic came down Paul the missionary and the martyr. Luther would have been an impossibility without the new pattern set before him. From these illustrious structures, down to such humble tabernacles or mere booths that you and I can rear, is a wide steps. But before each of us the beautiful model is presented; and every hour the voice of the Spirit is saying unto us, "See that thou make all things according to the pattern showed to thee in the mount."—(*N. Y. Evangelist.*)

Miscellany.

—The Captain of the Barque Wm. H. Besse, lately arrived in America, gives this account of the Java earthquakes:

"We left Batavia again on Aug. 26. At sunrise the next morning, when we were distant from Bezee Island about five miles, we saw a heavy bank rising from the westward. At the same time the barometer began to fall rapidly and vary in the most extraordinary manner. It fell to 29 deg. 40 min., and then suddenly bounced up to 30 deg. 7 min. This, of course, meant danger, and something very unusual at that. The bank kept rising and growing more dense, and at last covered the whole sky and filled the atmosphere, and completely obscured the sun. As soon as the barometer began to make those strange variations, I ordered all

hands on deck, and every sail was quickly furled. We let the port anchor go, and none too soon, for darkness shut in around us, and heavy showers of sand and ashes began to fall. At the same time, mind you, the wind rose and blew steady and harder, until at noon we were in the midst of a perfect hurricane. All the elements seemed to have combined to make the strangest, most remarkable sight I ever witnessed. You could hardly call it a sight, though, for it was darker than you can imagine. I've seen all kinds of nights and days, and have been about in what I thought was total darkness many a time, but I never knew what darkness was until the 27th of August last. It's no use trying to describe that time. The air seemed thick with blackness, the whistling wind took the breath away, the falling sand and ashes choked you and settled into your clothing in a manner that was horribly suggestive of burial, the heat was intense and stifling, and the sea, although the wind continued to blow a tempest, remained perfectly calm. The tide set strongly to the westward, and we drove through the water at the rate of fourteen knots an hour.

"All this time we heard constantly heavy rumbling like distant thunder, but long continued; every now and then the darkness was lit up for a second by blinding flashes of lightning, and a nauseating smell of sulphur made breathing not only difficult, but disagreeable. It was enough to frighten any man. None of us had ever experienced anything like this before, and the majority of the seamen were sure that the end of the world had come. Why, one of the officers—a sensible, steady-going man—thought it was the day of judgment. I shall never forget that time. I suppose you do not know how on such an occasion the total darkness confuses a man. Now, every sailor knows his ship as you do your desk, and probably much better; every inch is familiar to him. Yet we were all turned round, and knew not where to step. One of the seamen was on top of the house—on duty, of course—and he stepped off from the roof and fell on the deck, striking on his head and receiving serious injuries. Well, this sort of thing continued for hours. When at last it cleared up we began to realize what had taken place. The shower of ashes kept up until we were hundreds of miles away from the scene of the disturbance.

"On the 28th we entered the Straits of Sunda and could plainly see the tremendous extent of the damage. Many an island was so changed in appearance and coast line as to be wholly unrecognizable, and we knew them only by their positions. Others must have entirely disappeared, sunk clean out of sight. The forests on Verlaton and Lang islands were completely obliterated, and the northwestern part of Krakatoa was gone. The sea was full of floating trees and other debris, and the surface of the water was covered with ashes. For 600 miles we seemed to be sailing through fields of lava. The decks and rigging were covered with ashes and fine sand to a depth of several inches. At times we entered extensive fields of cocoanuts, the numbers of which it is impossible to estimate. But the most remarkable and fearful thing of all was the sea of corpses. For nearly three days we came across body after body of persons who had lost their lives in the earthquake. One man alone was said to have counted sixty bodies in plain sight, and how many more there must have been throughout the Straits you can tell as well as I. Thousands must have perished. It was a sight never to be forgotten.

TELEGRAPHIC NEWS.

Vienna, January 31st: Ordinary law and trial by jury have been suspended both here and in the suburbs, owing to the frequent commission of murders and the spread of Socialism.

Cairo, 31st: Baker Pasha landed yesterday with his four thousand men at Trinkitat, from whence he was to advance to the relief of Tokar.

Cairo, February 1st: The garrison at Sinkat is in the last extremity, but it is impossible at present to relieve them.

London, 1st: Thomas and Sons, stock brokers, have been declared defaulters to the extent of £8 0,000. The principal has absconded.—The New North Staffordshire Coal Company has suspended payment. Liabilities unknown.—An extensive strike of operatives against a reduction of wages has taken place at Darwen, and five mills have been closed at Blackburn this week.

Vienna, 1st: Many arrests and expulsions of Socialists have taken place here.

Paris, 1st: A new French Loan is announced for £14,000,000.

Cairo, 2nd: Baker Pasha made a reconnaissance in force yesterday, and the enemy have taken flight to the southwards. The Egyptian cavalry are in pursuit, and have killed several hundred of them.

London, 3rd: Further investigation into the failure of Thomas and Sons, the defaulting stock brokers, shows that the London Chartered Bank of Australia has been defrauded to the extend of £120,000, and that the firm have been guilty of a wholesale appropriation of their customers' securities.—Sir Bartle Frere is seriously indisposed.

Cairo, 3rd: Further particulars with reference to the reconnaisance of the Egyptian troops, reported in our telegram yesterday, state that the reconnaisance took place on January 21st, before the departure of Baker Pasha for Trinkatat.—The troops under the command of Baker Pasha have now commenced their advance on Tokar.—A foraging expedition sent out from the garrison at Sinkat has been entirely cut to pieces by the enemy.

London, 4th: The *Times* in a leading article this morning announces that Government will ask Parliament for a vote of credit for two millions sterling to be applied to British defences at home and abroad.—The deaths are announced of M. E. Rouher and Wendell Phillips.

London, 5th: The British Government has given its sanction to the Convention of M. de Lesseps and the British ship-owners in connection with the Suez Canal.

Cairo, 5th: Baker Pasha has been completely defeated by the enemy near Tokar, who have inflicted upon him a loss of two thousand men, and have also captured six of his guns. The Egyptian troops refused to fight, and bolted. Europeans and Turks who stood their ground were cut to pieces. Baker Pasha is returning to Suakim with the remainder of his force.—Marines have been disembarked at Suakim in order to prevent a panic there.—The relief of the garrisons is now hopeless.

Washington, 5th: The Chairman of the House of Representatives Ways and Means Committee brought in a Bill to-day for the reduction of the tariff by 20 per cent.

London, 6th: The House of Lords after a short debate voted the address in reply to the Royal Message.—The House of Commons has held a debate on the Queen's Speech, and an amendment brought forward by Mr. Burke, declaring that the policy of the Government in Egypt was a failure, was rejected during the dinner-hour.—Mr. Gladstone, in reply to a question in the House of Commons this afternoon, said that the British Government did not feel called upon to adopt any fresh measure with regard to Egypt in consequence of the defeat of Baker Pasha.—The troopships now on their way out to India have been ordered to stop for orders at their next port.—Mr. Gladstone referring in the House of Commons to the situation in the Soudan later on in the day said, that in consequence of a despatch received from admiral Sir William Hewett, the Government had resolved to increase the latter's forces at Suakim in order to secure safety to the town from the landwards.

Cairo, 6th: Five hundred sailors and marines on board the troopship Orontes have been ordered to Suakim.

London, 7th: The *Daily News* publishes a telegram stating that the rebels have captured General Gordon.—Eight hundred marines have been ordered to embark at Portsmouth for Suakim.—The Egyptian ports in the Gulf of Aden have been occupied by troops from Aden.—The *Daily News* this morning publishes a telegram stating that a revolt has broken out amongst the tribes at Korooka, and that the advance of General Gordon has been stopped.—The Opposition have decided to move an amendment on the Report of the Address, and will propose a vote of censure against the Government for their policy in connection with affairs in the Soudan.—Sir Bartle Frere is better.—The cotton strike in Lancashire is collapsing, the operatives submitting to the proposed reduction in their wages.

PASSENGERS SAILED.

Per P and O Str *Pekin*, 1: Additional,

For London—Mr A M B Irwin. Mr A H P Clarke. Mr J M Rathe ford, Mrs Atkins and 3 children, Mrs Gracie and 2 children, and Mrs Stopford.
For Venice—Mr F H Carter.

Per Str *Persia*, 5:

For Liverpool—Miss Sutcliffe, and Mr U Broughton.
For Suez—Mr R ss.

Per P and O Str *Surat*, 8:

For London—Mrs F E Hilton and infant, Mr R W Rumsby, Mr and Mrs F Cave Thomas, Genl and Mrs Hughes, Two Misses Hughes and child, Mr Paskow, Mr W Colebough, and Mrs W Bunn.
For Brindisi—Mr Curtis, Mr J Hennessey, Mr Alexander Leslie, Miss E Talcott, Miss M Talcott, and Mrs W R Martin.
For Venice—Mr W F Stutz, Mr F N Platt, Mr William Irving, Mr and Mrs Blackwood, Mr Stevenson, Mr Ribbentrop, and Mr J E Gorst, QC, MP.
For Suez—Mr W K Seeley, and Mr Steers.

PASSENGERS ARRIVED.

Per Str *Roumania*, from Liverpool:

Mr and Mrs Spalding and infant, Mrs Swaine and infant, Mr J W Thomas, Mr J Peck, and Mr Fackeer Lall.

Per P and O Str *Clyde*, 6:

From London—Mr F J Johnstone, Mrs Drysdale, Major and Mrs Currie, Mrs Hughes and family, Mr R B S Christie, Mrs Nickels and 2 daughters, Miss Keith, Mr and J Oldie, Mrs Maconochie, Mrs Le Mesurier, Mrs Jackson, Miss Allen, Surgeon Stephens, Mrs Hogg's 2 infants, Mr and Mrs Lyall, Mr and Mrs Lightfoot, Mrs Dane, Mr Wm Phipps, Mr B H Jones, Mr F D Drawiddie, and Mr Kinsey.
From Brindisi—Mr Wallace, Mr Hannay, Major T D Michel, Mr Appli, Mr R Tyndall, Hon A Wilson, Mr and Mrs Blackburn, Mr and Mrs Spinner, Mr Hurlington, Mr H W Barrow, Mr A W Turner, Mr T C Baines, and Mr W Biss.
From Venice—Mrs Shel, and Miss Court.
From Suez—Mr O Schillizzi, Hon L A Hope, Mr T W Claridge.

Domestic Occurrence.

DEATH.

MCCANN—February 2, at Bombay, of diphtheria, Archibald Douglas Ashdown, son of, W. H. McCann, aged 2 years and 3 months.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th February 1884.

Miss Swain, 8th November 1883...	Rs.	7 10;
J G. Catley, 31st March 1884		1 8;
Rev. W. H. J. Herre, 31st Dec. 1884...		7 10;
Rev. Wm. Beatty, 15th May 1884		7 10;
Dr. J. H. Condon, 13th August 1884...		15 4;
Rev. J. G. Hawker, 13th Dec. 1884 ..		7 10;
T. Lenahan, 1st December 1884		7 10;
Rev. L. B. Tedford, 21st October 1884.		7 10;
R. N. Burn, „ 7th June 1884		7 10;
Rev. A. D. Gray, 31st Dec. 1884.....		7 10;
R. W. Woodhouse, 31st Dec 1884.....		7 10;
Rev. P. Nordfors, 31st Dec. 1884,.....		7 10;

New Advertisements.

SUNNY BANK SCHOOL, LANDOUR.

For children from 3 to 8 years old. Application to be made to Mrs. T. Bird, Dehra Doon, or R. J. Young (by whom the school is well recommended) care of Manager *Bombay Guardian.*

THE INDIAN JURIST.

Together with a Monthly Copy of

"THE EUROPEAN MAIL."

Per annum, Rs 20; half-year Rs 10; quarter Rs 5; where Subscriptions are paid

IN ADVANCE

J. PEMBERTON, *Agent.*

Indian Jurist Office, Madras.

Single copy, Rupees TWO, post free.

PANCHGANI HIGH SCHOOL.

Mahableshwar Hills, Elevation 4500 feet, climate European. A Boarding School for Boys and Girls, under Govt. inspection and a local Committee. Fees inclusive Rs. 30 per mensem. References to Parents. For particulars apply to

Rev. E. S. Burgess,
Head Master.

MATRON WANTED.

FOR THE CHRISTIAN GIRLS BOARDING SCHOOL NUSSIRABAD.

Elderly Woman preferred.

Salary Rs. 15 per mensum.

Applications to be sent to

Miss Anderson,
Nusseerabad.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

Terms *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.
Headquarters Salvation Army, Bombay

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The Misses BARTON (who have had 19 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

Rother House, College Park, Lewisham.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

Lewisham is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

H. A. GEYER & Co.,

No. 7, Hornby Row, (opposite the Post Office,)

BOMBAY.

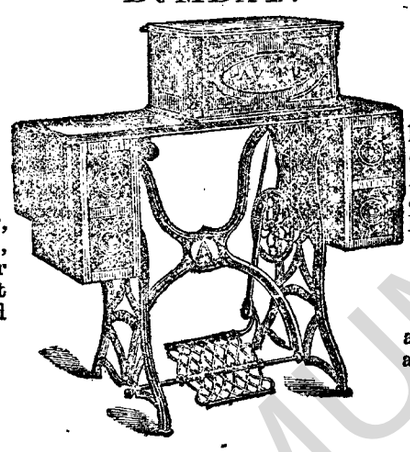
Bicycles !
Bicycles ! !
Bicycles ! ! !
Tricycles !
Tricycles ! !
Tricycles ! ! !

OF

BEST COVENTRY MAKE WITH DOUBLE BALL BEARINGS, &c.

They are good, strong, serviceable instruments, specially manufactured for India, and are of the most excellent workmanship and finish.

H. A. GEYER & Co.,
7, Hornby Row,
BOMBAY.



Harmoniums !
Harmoniums !
Harmoniums ! ! !

FOR

CHURCH, PARLOUR AND SCHOOL,

Unsurpassed for melt lowness of tone and rigidity of construction, in splendid French Polished Walnut-cases,

By the well-known firm of BARNETT, SAMUEL, & SONS, LONDON.

We can recommend these as really good strong reliable instruments.

H. A. GEYER & Co.,
7, Hornby Row,
BOMBAY.

Sewing Machines! Sewing Machines!! Sewing Machines!!!

This being the principal branch of our business, we spare neither time nor expense to keep our stock replete with the finest intruments procurable, and are therefore always in a position to supply the

Very best machines extant.

Send for our illustrated Price List.

DR. BHAU DAJI'S

CELEBRATED LEPROSY MEDICINE.

For External Use.—Price Rs. 2-8-0 per bottle, without postage.

This bottle will last for 15 *days if rubbed thrice a day.*

For Internal Use.—Price As. 12 per bottle, without postage.

This will last for more than a month.

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY,** including Postage

Apply to the Manager Anglo-Vernacular Press.

Two Tanks Bombay.

ALL ORDERS SPEEDILY AND PROMPTLY EXECUTED.

BALDWIN SCHOOLS, BANGALORE.

These schools prepare pupils for entrance into the Madras University or schools in England. Boarders of both sexes are provided with a thorough Christian home with the Principal under exclusive European supervision. Boys and girls on separate premises Extras provided when desired. Before sending your children to any other school apply for prospectus to the Principal.

Rev. Ira. A. Richards, M. A.

BOMBAY AUXILIARY BIBLE SOCIETY

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European langnages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo., cloth, new edition, price 6 annas per copy.

Marathi Separate Gospels 16mo, price 3 pies per copy.

ASIATIC SOCIETY MUMBAI

1840. 1884.

MEDICINE CHEST IN ITSELF
PAIN KILLER
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

For Sale by all the leading Chemists throughout India.

TASMANIA JAMS.

BEAUTIFULLY FRUITY AND FRESH.

By the celebrated makers Johnson Bros. of Hobart Town.

Purple Gage			
Raspberry and Gooseberry			
Strawberry and Gooseberry			
Red Current and Gooseberry			
Ruby Plum	... ... Per Dozen Rs.	4	0 0
Quince			
Orlean Plum			
Precoise de Tours Plum			
Greengage			
Imperatrice Plum			
Black Current	... ... „ „	5	0 0
Raspberry			
Apricot	... ... „ „	7	0 0
Cherry			

For Wholesale and Retail Price List of Provisions please apply to

W. J. ESSAI,

BOMBAY PURVEYING AND GENERAL PROVISION CASH STORES,
Forbes-street—Fort—Bombay.
Branches—Cumballa Hill and Esplanade—Road.

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING
(ENGLISH, MARATHI AND GUJARATHI)
OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.
PRINTING IN COLORS AND GOLD.
VISITING AND WEDDING CARDS.
MODERATE CHARGES.
ALL ORDERS SPEEDILY EXECUTED.

B. PHILLIPS & CO.

MANUFACTURING, WHOLESALE AND DISPENSING CHEMISTS,
BY SPECIAL APPOINTMENT TO
HIS EXCELLENCY THE GOVERNOR OF BOMBAY.
AND
GENERAL MERCHANTS.
TEMPLE HOUSE
POONA.

The Drug Dispensing and Manufacturing Departments.
are under the supervision of duly qualified European Chemists, and are replete with a stock of
DRUGS, CHEMICALS, SURGICAL INSTRUMENTS, SCIENTIFIC APPARATUS, HOSPITAL REQUISITES, SICK ROOM and NURSERY, WANTS, ARTICLES of the TOILET, &c.

The Store and General Departments
are under the management of thoroughly experienced European Warehousemen and have an extensive and varied Stock of
OILMAN'S STORES, PRESERVED PROVISIONS,
Kangra Valley and Neilgherry Teas,

SMOKERS REQUISITES,
STATIONERY AND HOUSEHOLD HARDWARE,
Silver, Electro-Plate and Fancy Goods,
SEWING MACHINES, ARTISTS' MATERIALS.
&c. &c. &c.

THE GYMKHANA KIT DEPARTMENT.
LAWN TENNIS BATS and BALLS from F. H. AYRES.
JAMSETJEE'S SIALCOT BADMINTON BATS.
Cobbett's Celebrated Cricket Bats.
POLO, GOLF, CRICKET.
Fencing, Swimming, Football, Quoits, Chess, DRAUGHTS, BEZIQUE, and CRIBBAGE KITS from BEST MAKERS.
THE MOST APPROVED REQUIREMENTS FOR FISHING,
*** *Price lists on application.*
Special quotations will be given for Medicines for the use of Mission Schools and Dispensaries. Immediate attention is given to
OUTSTATION ORDERS

BRANCHES:—
BHOODWAR PEIT, POONA CITY
AND
17 *CHURCH GATE STREET, BOMBAY.*

ASIATIC SOCIETY MUMBAI

DR. COOPER'S
Electric Medals.

ALMOST EVERY DISEASE

IS CONQUERED

By the use of this Medal.

Sold Over

8,000

Stomach, Liver & Kidney Complaints, *Rheumatism, Neuralgia,* Sciatica, Aches and Pains of all Kinds, Heartburn, Flatulency, Gout, Nervous and General Debility, Vertigo & Indigestion, all yield to this POWERFUL MEDAL.

This Galvanic Medal or Battery, named after Sir Ashley Cooper, of the shape and size of a rupee, worn next to the skin and fastened around the neck by a silken cord, is one of the latest discoveries of science.

The moisture of the body starts the battery into action and can be intensified byincreasing the number of batteries worn. Bear in mind that its curative powers are continuous. Its action is rapid, and day and night the Electric Current is constantly diffusing new life through the system, opening the clogged pores of the skin, and expelling all humors from the system.

The Galvanic Current is so regulated, that while it does not impart any shock to the wearer, yet the most gratifying results follow from its use. Whether worn on the breast or any other portion of the human frame, the results beneficial as they be, are always the same. A simple trial will convince the most sceptical that a curative power has been at last discovered which, without drugging the stomach, will cure the ills that flesh is heir to, and which render life a burden.

Hundreds testify to the Curative power of this wonderful little invention.

A pensioned warrant officer writes " I have bought 6 batteries for my wife and son-in-law for their *headache* which they suffered from for *about four years*, but now by wearing these medals, they are *thoroughly cured.*" A Guard of the G. I. P. R. says, 'It has cured my *Rheumatism.* A pastor says, " It was a great relief for my *pain in the chest.*" Another says " It is a true cure for *Neuralgia,*" &c. The Post Master of Guledgudd who has already purchased many dozen Batteries writes :—" Dr. Cooper's Batteries will ever be appeciated as a wonderful *boon* & prove a *popular relief* to all those that suffer."

Mr M. Goray of C. M. S. Mallegaum says, " I am wearing two myself and have found them *very useful;* nodoubt it is ah *cheap* and a *preventive* medal ; even the *poorest* can *buy* them."

Retail Price Rs. **1-4.** Per dozen Rs. **14.**

Packing and Postage As. **6** from 1 to 12 Batteries

SUMANT VISHNU, Proprietor Anglo-Vernacular Press,

GRANT-ROAD, TWO TANKS,

BOMBAY.

ASIATICSOCIETY MUMBAI

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers { Mr. Rhenius, Mrs Engel. } "John Connon School.
Mr D Bhore. Mr. C. Rosselet. } Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters— { Herr Schmuck, "John Connon Shool. Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art Byculla School.

The Education given in these Schools is non-sectarian All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. and Mrs Macdonald receive a limited number of Bearders, Boys and Girls, at Byculla

R JEFFREY,
T H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

READ! READ!!

Rev. J. M. Goheen, Am. Pres. Mission Kolhapore), writes :—

DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. **I have found nothing so good for fever in India.**

Yours, &c.,
J. M. GOHEEN,
Am. P. Mission.

THE GREAT AMERICAN FEVER PILL.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian; 104 Tank Street, Byculla, Bombay.

THE MARVELLOUS DISCOVERY OF THE AGE.

Dr. SHAW'S Chormoco.

THE wonderful cure of Leprosy, Leucoderma, Elephantiasis, Bronchocele, and very bad skin diseases in one month.

Price of every package for a fortnight's use Rs. 10/8, and of large packages for one month's use Rs. 18/8 including packing.

The Chormoco being of three different kinds, patients are requested to state their maladies so that proper kinds may be prescribed.

Dr. MACPHERSON says—I have seen Chormoco effect wonderful cures in two very bad cases of Leprosy.

DR. K. C. CHOWDERY says—On experiment I have found that Chormoco is a valuable remedy for all complaints Dr Shaw states.

Apply to
SCHUSEZ SMITH AND CO.,
Benares,
India.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following are the probable sailings.

BOMBAY TO LIVERPOOL.

	Captain.	Tons.	H. P.	About.
S. S. "Roumania"	J. Harris	3396	500	16th February 1884.
S. S. "Arabia"	J. Laird	3550	500	4th March "
S. S. "Victoria"	J. B. Murray	3252	480	18th " "
S. S. "Britania"	F. Blight	3070	400	30th " "
S. S. "California"	W. S. Young	3400	480	16th April "
S. S. "Hispania"	Boyle	3396	500	29th " "
S. S. "Persia"	Hatchison	3550	500	14th May "
S. S. "Roumania"	J. Harris	3396	500	28th " "
S. S. "Arabia"	J. Laird	3550	500	7th June "

To be followed by other 1st Class steamers at regular intervals

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York... ... ...Rs. 600
Do. do. to Liverpool ... ... " 500
Do. do. to Marseilles and Genoa ... ... " 450
Do. do. to Naples ... ... " 400

The New York passegers are booked in connection with the Co.'s Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For the convenience of *Indian* passengers, an Agency has been opened at 8, Regent Street, London S. W.

For plans, handbooks of information, and for any information,

Apply to W. & A. GRAHAM & Co.,
Agents.

Graham's Buildings, Bombay,
26th January 1884.

THE BOMBAY GUARDIAN.

has been in existence for more than a quarter of a century. It has quite a large circulation in India and to some extent also in Europe, America and other countries.

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion.

Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

ADVERTISEMENT RATES.

STANDING ADVERTISEMENTS for 1 year, As. 4 per inch for every insertion in advance.
" " " 6 months, As. 6 " " " } with occasional changes.
" " " 3 months, As. 8 " " " }

ALL RELIGIOUS (Christian) AND CHARITABLE ADVERTISEMENTS, both for longer and shorter periods, 4 As. per inch for every insertion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 Anna per line for succeeding insertions.

ADVERTISMENTS can be inserted in English, Marathi and Gujarathi.

Special contracts can be made for Advertising.

DOMESTIC OCCURENCES 8 As. per insertion.

N. B. Advertisements of liquor, opium, theatrical entertainments &c. will not be inserted.

All business letters should be addressed to Sumant Vishnu, at the Anglo Vernacular Press, No. 104, Tank Street, New Nagpada, Bombay.

Letters for the Editor may be addressed to him at the above-mentioned Press

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

Recent Publications.

	Rs.	A.	P.
The Decisive battles of India from 1746 to 1849. Col. Malleson. *"Written by a master of Indian History"*	11	4	0
Study and Stimulants, or the Relation of Stimulants and Narcotics in Relation to Intellectual life—the personal experience of men of Letters and Science—ed. by Reade...	2	3	0
Life of J. M. Phillippo-Underhill. *"One of the most fascinating biographies it has been our privilege to read."*.....	3		0
Life of Dr. Judson, by his son Edward. *"We congratulate the author on the skill and good taste with which he has made us so thoroughly acquainted with his honored father's life*.....	5	10	0
"The Epistle to the Ephesians, its Doctrines and Ethics—Dale..... *"Marked by a rare knowledge of men and of what is in them, by sustained vigour of thought, profound insight into the larger meanings of scripture and broad and generous handling of Truth"*	4	11	0
In Defence: The Earlier Scriptures—Sinclair Patterson *'We have come across larger works on the same subject that contained less information"*	3	2	0
Drierstock; a tale of Mission Work on the American frontier. *"Depicts habits and scenes of life which can scarcely be seen anywhere else...*	1	2	0
The voice of Wisdom, a Treasury of Moral Truths from the best authors. *"Will be found of special benefit to Preachers, lecturers and general readers who understand the use of illustration and argument in public speaking*.....	1	9	0
Illustrations and Meditations, or Flowers from a Puritan's Garden, Distilled and Dispensed by C. H. Spurgeon. *"A Selection from the sermons of Thomas Manton which are, according to Mr. Spurgeon, a great mixture of majesty and meekness, a mighty mountain of sound Theology."*.....	1	9	0
A popular introduction to the New Testament-Lumby [*plicit"* *The style of Dr. Lumby is clear and Ex-*	3	12	0
Among the Mongols.—Rev. James Gilmour *"A careful and complete account of the... Social life, habits, manners, customs, superstitions, religion and political principles of the Mongolian tribes*	3	6	0
Our Eastern sister and their missionary helpers—Ellis *"An interesting account of an important Department of British Missionary operations* .....[Hood	1	7	0
Scottish Characteristics. Paxton *"We give this volume the crown for vivacity; such a volume does us good like a medicine, it makes the blood dance in our veins and stirs our boyish mirth which is not quite gone yet—Spurgeon...*	4	11	0
Heroes of science—chemists—by M. M. Pattison Muir *"A useful and instructive volume"*.....	2	8	0
Socialism and Communism—Kaufman *"An historical account of Communistic schemes from the time of the early Christians down to the advent of the Socialistic efforts of Robt. Owen and others"*..	1	4	0

Commentaries &c.

	Rs.	A.	P.
The Pulpit Commentary. Genesis—By Rev. T. Whitelaw. *"No one who wishes to be thoroughly well informed on this portion of Holy Writ can afford to be without it*.....	9	6	0
Exodus by Conon Rawlinson. *"Whether for Pulpit preparation or private meditation, scholarly hands and sympathetic hearts have provided a Voulme for universal use"*.....	10	0	0
Leviticus—By the Rev. Preb. Meyrick. *"A volume of substantial worth: will form a valuable addition to the preachers library*.....	9	6	0
Numbers—by the Rev. R. Winterbotham. *"Competent scholarship, exact thought and reverent handling are apparent on every page*	9	6	0
Deuteronomy—by the Rev. W. L. Alexander. *"The commentary is searching, guarded and able"*	9	6	0
Joshua. by the Rev. J. J. Lias. *"Immeasurably the best interpretation of Joshua"*	7	13	0
Judges and Ruth—by the Rt. Rev. Lord A. C. Hervey. *"A Library in itself"*	6	9	0
I Samuel Rev. R. Smith (Dean of Canterbury,) *"A great store house of repository and homiletical matter"*	9	6	0
I Kings by the Rev. J. Hammond *"Distinctly improves the position and value of the whole work of which it is a part."*	9	6	0
Ezra Nehemiah and Esther—Canon Rawlinson *"Extremely full and satisfactory, leaving little or nothing to be desired"*.....	7	13	0
Mark (2 Vols. Bickersteth).....	13	2	0
Set of twelve Vols. nett	91	6	0
Perowne on the Psalms in 2 Volumes *"A masterpiece of extraordinary learning and critical skill"*.....	21	4	0
The Treasury of David, a commentary on the Psalms by Spurgeon—Vols. 1 to 6 each Rs. 5, the set, *nett*	27	0	0
The Students Commentary—an Abridgement of the Speakers Cammentary. Old Test, in 4 Vols.	18	12	0
The Pastoral Epistles-Fairbairn *"What with a good translation, full of defence of the apostolic authorship of the Epistles, fruitful comments and profitable dissertations, this volume is about as complete a guide to the smaller Epistles as any one could desire*.....	4	11	0
Commentary on Romans—Hodge *"Hodge's method and matter make him doubly useful in commenting. He is singularly clear and a great promoter of thought"*	1	11	0
Leighton on Peter. 2 Vols. *"We need scarcely commend this truly heavenly work, It is a favourite with all spiritual men"*	2	8	0

Periodicals 1884.

Orders now being registered. List on application.

Miscellaneous.

	Rs.	A.	P.
Stepping stones to Higher things—by Capt. Seton Churchill *"A concise yet complete treatise on Divinity; all great questions are dealt with in a most clear and intelligible style"*...	2	8	0
The Power of an endless life and other Sermons—Moir. *"Thought & suggestion, reason & appeal; zeal and eloquence in happy balance and blending; the homiletic treatment is of a kind very accepeable though unfortunately too rare in these days."*...	2	3	0
Prophecy its nature and Evidence—Redford *"A review of the general scope of prophecy as an important element of the sacred volume and a conspicuous evidence of its divine inspiration; not controversial though written with an eye to the modern critics of the Old Test. * * * Every thing sterling, nothing startling —Our mark upon it is "Highly Commended"—Spurgeon*	2	13	0
The Christian's Plea against modern unbelief—*by the same anthor*.....	5	10	0
A noble Vine—by J. Jackson Wray *"Practical Reflections on our Lord's last Parable, devoutly conceived, skillfully arranged and copiously embellished"*	2	3	0
The Lamb of God—Expositions in the Writings of St. John—Nicoll *"A small book upon a great subject, well conceived and well produced"*	2	3	0
Filled with the Spirit or Scriptural studies about the Holy Ghost—Boys *"Mr. Boys is always evangelical and devout and in the present little work has given in addition, the results of exhaustive scripture study on the Holy Ghost."*			

Recent Marathi Publications.

Pilgrims Progress, new edition with four beautiful coloured illustrations .....0-6-0 and	0	10	0
Sacred Songs 0-6-0; 0-8-0 and	0	10	0
Additional Sacred Songs	0	1	0
Life of Hari Ramchandra Khisti 0-2-0; 0-4-0 and.....	0	6	0
International Sunday School Lessons July to Dec. 0-1-0 and.....[mourn	0	2	0
Handy weapons from the great ar-	0	0	3
The Book called the Bible	0	0	6
An Enquirer's addresses to his Countrymen.....	0	0	3
What is in the Veda	0	1	3
The Glories of Singhast	0	0	0
What is in the Satya Veda	0	0	6
Our Children's Hymn book	0	1	0
Life of Jesus Christ—Pts. 1 to 9, each —do— bound 0-9-0 and	0	1	0
Psalms of David in Metre.....	0	12	0
The character of Christ an evidence of Christianity ..... 1 As. and	0	1	6
Tracts for Women—useful for work in Zenanas..... 1 As. and	0	2	0
Sunday School Reward tickets—in large and beautiful variety in packets ..... 3 As. and	0	4	0

School Books By Rev. H. J. Bruce.

Anatomy, Human and Comparative, English and Marathi, each	2	0	0
Elements of Astronomy, (Marathi,)	1	8	0
Illustrated Primary Arithmetic, (Mar.)	0	3	0

The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment in cash either or on presentation of account at the beginning of the month succeeding the purchases.

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, Two Tanks BOMBAY.